REVISED EDITION

The MIRACLES Of The PROPHET

MUHAMMAD (SALLAL-LAHU-ALAIHI-WASALLAM

(رسول اللہ ﷺ کے تین سو معجزات)

By

Maulana Ahmed Saeed Dehalvi

Idara-e-Islamiat

Lahore, Karachi - Pakistan

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English Translation

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Compiler's Note

الحمدلله الذی ارسل رسوله کافة للناس بشـیرا و نذیـرا وجعلـه

صـاحب المعجـزات البـاهرة والدلائـل القـاهرة وجعلـه سـراجا

منیرا- وصلی الله تعالی علیه وآله وعلی اصحابه وعلی اهل بیتـه

اجمعین - فقـیر احمـد سـعید کـان الله مـه و غفـرا والدیـه والـد

والدیه ولاستاذه و مشائخه اجمعین -

It is submitted to the common Muslims that, after fini

ul-Quran" (کشـف الرحمـن تسـهیل القـرآن) on the 14th Sha'baan, 1375 AH, I thought to make more exertion, once more, in connection with the changing of the Urdu language of "Mazahir-e-Haq" (مظـاهرِ حـق) and perhaps, I might find a person of my choice and this task might meet its end during the honoured life and might prove for me stock for the world hereafter. So, I consulted some of my high-ups for searching and finding some broad minded scholar, who promised me accordingly. In the meantime, it occurred to me that I should compile all the miracles of the Holy Prophet ﷺ which are present in the Hadith books. Thus, I started my search for it and I could not find such a book which included all the miracles.

However, by search and following, I could get a magazine by Maulana Mufti Inayat Ahmad. Its name is "Al-Kalam-al-Mubeen Fi Ayaat Rehmatal-lil-Aalameen" (الكــلام المبــين فـــى آيـــات رحمـــت للعلمـــين). I completed this magazine in 1369 AH. I found that though, the language of this magazine, with the passage of time, is difficult to understand, I started working on making it a base, trusting in Allah Almighty and made additions at certain places from "Khasayes-e-Kubra" (خصــائص كـــبرى) by Imam Jalal-ud-Din Sayooti and "Naseem-ur-Riaz" (نســيم الريــاض), commentary by Qazi Riaz.

Allah Almighty is successful and His Help can be sought.

Ahmad Saeed

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Foreword

It must be impressed in mind that the miracles of the Prophetﷺ are countless. The supernatural events which take place by the prophets عليهم السلام are called miracles. Similarly, the supernatural acts which take place by the *auliya-Allah* or friends of Allah, are called *karamat* (كرامت) or miracles. Many miracles of the previous prophets are confirmed from the Holy Quran and Ahadith of the Prophetﷺ; but the miracles of the Prophet Muhammadﷺ are very many. His miracles possess certain such characteristics that on this basis it can be claimed that his miracles have superiority over the miracles of the other prophets in the same way as the Prophet Muhammadﷺ has excellence and degree over all the other prophets. Some scholars of our time have specially arranged regarding this aspect and have made efforts for mutual comparison of the miracles. While doing comparison, they have proved the superiority of the Prophetﷺ but we have given up this process of a preacher in this book. However, if something is understood and found appropriate according to the situation, it has been expressed by way of an example in order to provide something of interest for the elite and the preachers, and making the book not to look their entertainment and this

non-optional effort of ours should not be considered contrary to the fact contained in verse 285 of Surah Baqarah "لاَ نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْ رُّسُلِهِ", (We make no distinction between one another), as some of the truthful persons have pointed to it. We have done that in respect of the qualities and characteristics of the Prophet ﷺ. It is not done for insult or degradation of a prophet. Allah Almighty forbid that! Allah Almighty forbid that! Because if it is done with that intention, it is disbelief. The commissioning of the last Prophet ﷺ was all embracing for sensible beings whether they are human-beings or jinns. Similarly, his miracles are, also, all embracing and belong to every world whether they are the worlds of incidents and ideas or the worlds of essentials or notables. In the world of notables, his miracles include every sensible and non-sensible whether they are human-beings or angels and jinns or minerals, vegetables or animals, which are called the three kingdoms of nature, i.e. the world of composites and the world of simples or the celestial world or the material world.

In short, according to the research scholars, these are the worlds which include all skies, earth, four elements, planets in the heavens. These are the worlds and in all their commodities and sets, the effect of the miracles of the Prophet ﷺ does exist as you will find, when you read this book. As regards the discussion whether the miracles of a Prophet have an access to prophethood of a prophet, a miracle is an evidence of prophethood or not and what is the difference between a miracle and magic of a magician, we have overlooked it. According to the time scholars, a miracle is an evidence of prophethood if its occurrence and emergence takes place at the hand of the claimant of prophethood. The

magic of a magician effects on the mind and vision and a string seems a snake, but it is not a snake in reality. The miracle is that where the snake of a stick becomes a snake in reality, which bites and swallows. That is why Allah Almighty observed about the magicians of Pharaoh:

فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى.

"Then, behold! their ropes and their rods – so, it seemed to him on account of their magic – began to be in likely motion!" (Surah Taahaa: 66)

Similarly, Allah Almighty observed in Surah A'araaf:

سَحَرُوٓا أَعْيُنَ النَّاسِ.

"They bewitched the eye of the people." (116)

But in these very Surahs, when Allah Almighty made a mention of the dragon of Hadhrat Musa (Moses), He observed:

فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُوْنَ.

"And behold! it swallows up straightway all the falsehoods which they fake." (Surah A'araaf: 117)

The difference of this very kind is expressed in Surah Taahaa. Anyhow, we come to know that magic is merely a conjuring trick and show and the miracles of the prophets are real events. The magician neither does claim prophet-hood nor he is a prophet. Anyhow, it is a long discussion. We have merely acquainted our petitioners with the research of the upholders of truth and have made it evident that a miracle is, also, one of the proofs of prophethood.

The greatest of the miracles of the Prophetﷺ is the Holy Quran, the parallel of which could not be made by anyone till today and the challenge of "فأتو بسورة من مثله" (i.e., then produce a surah like thereunto), is still standing and when all the Arabs are helpless and incapable of bringing a parallel and like of theQuran till today, what to speak of the others. Therefore, we first describe the miracles of the Holy Quran.

The description of the miracles of the Holy Quran belongs to the world of meanings and these miracles are of two types. Firstly, the eloquence of the Holy Quran, and with respect to this aspect, whole of the Holy Quran is a miracle and, on the same basis, some of the research scholars have observed that the praiseworthy Quran is the noblest miracle. There are more than seven thousand miracles in this speech of Allah Almighty. The smallest Suarh of the Holy Quran is Surah Kauthar which includes ten words. The enemies could not bring a parallel even to this Surah and, in spite of the challenge of the Quran, all the eloquent of Arabia remained helpless. The whole of the Quran consists of seventy thousand and a few words. If that is divided by ten, it comes to seven thousand and seven hundred. Therefore, the Holy Quran consists of a few more over seven thousand and seven hundred miracles. The Quran which the Prophetﷺ has brought from Allah Almighty, consists of a few more over seven thousand and seven hundred miracles. Therefore, technically, all these miracles are those of the miracles of the Prophetﷺ.

The second type of the miracles of the Holy Quran is the happening of the predictions of the information of the future events and they are a few. In our book

we shall consider each prediction as a miracle. We have fixed the Holy Quran as a permanent miracle and have given it number one. Now, we shall describe each prediction serially, *In sha Allah ta'ala*!

Dervish

— Ahmad Saeed

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بسم الله الرحمن الرحيم

1. Miracles of the Holy Prophet ﷺ

Miracle No. 2: Out of the predictions mentioned in the Holy Quran, one famous prediction is that which is mentioned in Surah Fatah, in connection with the treaty of Hudaibiyáh. In it, Allah has declared His pleasure with all those Muslims who were giving their pledge of allegiance at the hand of the Prophet ﷺ under a tree. Allah has observed in this regard in verses 18 and 19 as follows:

وَاَثَابَهُمْ فَتْحًا قَرِيْبًا- وَّمَغَانِمَ كَثِيْرَةً يَّاْخُذُوْنَهَا.

"And He rewarded them with a speedy victory; and many gains will thy acquire (besides)."

In brief, Allah has encouraged those Muslims whom He has bestowed upon them with His pleasure and disclosed the sincerity of their hearts and granted them the spiritual satisfaction. Allah gave them tidings of conquest in the near future in place of their returning from Makkah without performing Umrah, coupled with a great deal of booty, making them rich. Anyhow, the information which Allah gave, was materialised. Thus, Allah blessed the Muslims with the conquest of Khaibar, alongwith its all the seven

forts and many orchards as Fai (فیٔ), the detail of which is found in the books of Islamic International Law. These very orchards included the orchard, well-known as the Fidak Orchard, with the income of which, the Prophet ﷺ managed annual expenditures of his house-hold affairs and rest of the income, he distributed among the poor people of Bani Hashim.

Miracle No. 3: The Prophet ﷺ told about one of his dreams that, dressed in Ahraam, he shall enter Makkah and perform the proceedings of Umrah. So, hearing that, the companions started making preparations to go for it and the Prophet ﷺ led them to Makkah. On the way, the opponents resisted them and the Holy Prophet ﷺ stayed at Hudaibiyah and held talks with the pagans of Makkah. A treaty was settled, which is mentioned in the books as the treaty of Hudaibiyah. The companions got gloomy and returned to Madinah. On the way back, Surah Fatah was revealed and Allah Almighty confirmed the dream of the Prophet ﷺ as mentioned in verse 27 of the Surah. The verse states:

لَقَدْ صَدَقَ اللهُ رَسُوْلَهُ الرُّءْيَا بِالْحَقِّ، لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ اِنْ شَآءَ اللهُ آمِنِيْنَ مُحَلِّقِيْنَ رُءُوْسَكُمْ وَمُقَصِّرِيْنَ لاَ تَخَافُوْنَ، فَعَلِمَ مَا لَمْ تَعْلَمُوْا فَجَعَلَ مِنْ دُوْنِ ذَالِكَ فَتْحًا قَرِيْبًا.

"Truly, did Allah fulfil the vision for His Apostle. You shall enter the sacred mosque, if Allah wills with minds secure, heads shaved, hair cut short, and without fear for He knew what you knew not, and He granted besides this, a speedy victory."

Miracle No. 4: From among these predictions concerning future conquests, another is mentioned is Surah Fatah. It occurs in its verse 21 which states:

وَّاُخرَی لَمْ تَقْدِرُوْا عَلَيْهَا قَدْ اَحَاطَ اللّٰهُ بِهَا، وَكَانَ اللّٰهُ عَلَى كُلِّ
شَيْءٍ قَدِيْرًا.

"And other gains (there are), which are not within your power; but which Allah has compassed; Allah has power over all things."

That is, apparently, it is not in your control that you may get hold of it; but that is in the knowledge and control of Allah, and with His assistance, you will attain those booties. Majority of the commentators of the Holy Quran have meant by this prediction the booty of the conquests of Rome and Persia. And it is a fact that these nations were possessed of big power and abundance of goods and weapons. Thus, the same happened what the Holy Quran predicted and the Muslims got immense booty after the conquests of Rome and Persia.

Miracle No. 5: One of the predictions mentioned by the Holy Quran is that some of the Muslims will apostatise after the death of the Holy Prophetﷺ. Then, those apostates will be uprooted by those Muslims who love Allah and whom Allah loves and holds as friends. Such Muslims are humble towards the Muslims and staunch towards the pagans. They are to fight in the way of Allah for raising high the command of Allah; and they are to continue their Jihad or Holy war wi h their effort and exertion without fear of the censure of the censurers. Thus, the events occurred in accordance with this prediction of the Holy Quran when some tribes of Arabia turned apostate after the death of the Holy Prophetﷺ and some of them joined Musailmah Kazzab who claimed prophethood. At that time, the companions who were qualified with the qualities in question, eliminated

this apostasy by the grace of Allah and annihilated this fascination. The apostates were defeated and Musailmah Kazzab was killed by Wahshi. This conspiracy came to an end at the hands of Hadhrat Khalid bin Waleed ؓ during the Khilafat of Hadhrat Abu Bakr ؓ, and an army of the Muslims became victorious under the command of Hadhrat Khalid bin Waleed ؓ over all the apostates and disbelievers. In this connection, Allah Almighty observes in verse 54 of Surah Mayedah:

يَآ اَيُّهَا الَّذِيْنَ آمَنُوْا مَنْ يَّرْتَدَّ مِنْكُمْ عَنْ دِيْنِهٖ فَسَوْفَ يَاْتِى اللّٰهُ
بِقَوْمٍ يُّحِبُّهُمْ وَيُحِبُّوْنَهٗ، اَذِلَّةٍ عَلَى الْمُؤْمِنِيْنَ اَعِزَّةٍ عَلَى الْكٰفِرِيْنَ،
يُجَاهِدُوْنَ فِى سَبِيْلِ اللّٰهِ وَلَا يَخَافُوْنَ لَوْمَةَ لَآئِمٍ ط

"O you who believe! if anyone fromamongst you apostatises, soon will Allah Almighty create a people whom He will love and they will love Him, lowly with the believers and mighty against the disbelievers, fighting in the way of Allah and never afraid of the reproaches of such as find fault. That is the Grace of Allah Almighty, which He will bestow upon him whom He is pleased with. And Allah encompasses all and He knows all things."

That is all what is expressed in the previous lines.

Miracle No. 6: In addition to other predictions of the Holy Quran, this one is, also, famous, which is mentioned in connection with the war between the Romans and the Persians. In this war, the Persians were dominant over the Romans and they occupied some of the lands of the Romans. With this news, the pagans of Makkah were very happy and they expressed that they would be dominant over the

Muslims being followers of a Divine book, if a war breaks between them and the Muslims like the Persians, being the polytheists, who had become dominant over the Romans – followers of a Divine book. This was just their whim. Rome and Persia were two great and developed states in those days. The Muslims had a liking for the Romans because they were the people of the book. On the other hand, the pagans of Makkah had a liking for the Persians because they were disbelievers like them. Therefore, the Muslims felt grieved from thedefeat of the Romans and the pagans of Makkah felt very much pleased from the conquest of the Persians and considered it a sign of good fortune for them. In this connection, Allah Almighty observed in verses 1 to 3 of Surah Rome. These verses state:

الٓمٓ. غُلِبَتِ الرُّوْمُ. فِیْ اَدْنَی الْاَرْضِ وَهُمْ مِّنْۢ بَعْدِ غَلَبِهِمْ سَیَغْلِبُوْنَ.

"Alif Laam Meem. The Roman empire has been defeated in a land close-by; but they, even after this defeat of theirs, will soon be victorious."

Thus, the Holy Quran disclosed that the conquest of the Persians is temporary and in a few years, i.e. within 9 years, its reverse will take place and they, who were dominated now, will be dominant then. Thus, this prediction proved true and on the same day when the Muslims were victorious in the war of Badr, the Prophet ﷺ was told through revelation that the Romans had conquered against the Persians. The Muslims felt very pleased, on the one side, because of the conquest in the war of Badr, and on the other side, on the good news of the conquest of the Romans against the Persians and taking back their lands from

them. Thus, the prediction of the Holy Quran proved true.

Miracle No. 7: Out of the predictions mentioned in the Holy Quran, one pertains to the Jews, that they would never wish for death. The fact is that the news claimed that nobody except them, would deserve the pleasure of Allah on the day of judgment and all the blessings will be only for them. In response to this, the Holy Quran mentions: "If you hold out falsely that it is you alone to avail the blessings of the world hereafter, why do you like to remain in this world and why do you not express your desire to Allah Almighty to transfer you from this world to the world hereafter so as to enable you to avail yourself of the blessings and to get rid of the worries of this world?"

Allah knew well about the nature of the Jews and badness of their hearts. So, He mentioned the prediction about all that in the Holy Quran in these words:

وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ.

"But never will they express their desire for death, because of the deeds their hands have sent on before them." (Surah Jum'a: 7)

The Jews think that they will not be accounted for their deeds on the day of Judgement. They never expressed their desire for death. Till today, they have never been ready for aspiring for death.

Miracle No. 8: Out of the predictions mentioned in the Holy Quran, one in expressed in the Surah Nur in verse 55 which states:

وَعَدَاللّٰهُ الَّذِيْنَ آمَنُوْا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِى
الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ، وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ
الَّذِى ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْۢ بَعْدِ خَوْفِهِمْ اَمْنًا، يَعْبُدُوْنَنِىْ لاَ
يُشْرِكُوْنَ بِى شَيْئًا، وَمَنْ كَفَرَ بَعْدَ ذَالِكَ فَاُولٰٓئِكَ هُمُ الْفَاسِقُوْنَ.

"Allah Almighty has promised, to those among you who behave and work righteous deeds, that He will, of a surety, grant them in the earth, inheritance of power, as He granted it to those before them, that He will establish in authority their religion – the one which He has chosen for them and that He will change their state, after the fear in which they lived to that of security and peace. They will worship Me alone and not associate anyone with Me. If anybody does reject faith after this, they are rebellious and wicked."

Thus, it happened the same. The people from the Ummah of the Holy Prophet ﷺ deserved the rightly-guided caliphate and this chain continued after the caliphate, also, until the people fell a victim to luxuriance and began thinking government as their right and property instead of thinking it as service to the people. The result was that their power decreased in the same way as it increased and their weakness went on increasing since 700 AH, and today, they have no authority in true sense in the world. Their condition is that it were they who used to distribute power but, now, they are powerless and dependant on others. Anyhow, the prediction proved true.

Miracle No. 9: Another prediction which is mentioned in the Holy Quran is referred to in verse 28 of Surah Fatah:

هُوَ الَّذِىْ اَرْسَلَ رَسُوْلَهُ بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّيْنِ كُلِّهٖ، وَكَفٰى بِاللّٰهِ شَهِيْدًا.

"It is He Who has sent His Apostle with guidance and the religion of truth, to proclaim it over all other religions, and enough is Allah for a witness."

If this prediction means the dominance of believers over disbelievers with regard to power and dominance, all praise be to Allah, the prediction has proved authentic and if the dominance means the dominance regarding the religious discussions and arguments, this dominance has been with the believers in every age. Anyhow, this was the prediction which proved true and the believers remained rulers over disbelievers for a long period.

Miracle No. 10: One of the predictions mentioned in the Holy Quran is the one referred to in verse 45 of Surah Qamar. It states:

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّوْنَ الدُّبُرَ.

"Soon will their multitude be put to flight and they will show their backs."

Thus, this prediction proved true in the battlefield of Badr and about 960 disbelievers, getting non-plussed, fled, after being defeated at the hands of 313 believers.

Miracle No. 11: In addition to other predictions, this one is referred to in verse 16 of Surah Fatah, which states:

قُلْ لِّلْمُخَلَّفِيْنَ مِنَ الْاَعْرَابِ سَتُدْعَوْنَ اِلٰى قَوْمٍ اُوْلِىْ بَاْسٍ شَدِيْدٍ
تُقَاتِلُوْنَهُمْ اَوْ يُسْلِمُوْنَ، فَاِنْ تُطِيْعُوْا يُؤْتِكُمُ اللّٰهُ اَجْرًا حَسَنًا، وَاِنْ
تَتَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِّنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا اَلِيْمًا.

"Say to the desert Arabs who lagged behind: "you shall be summoned to fight against a people given to vehement war; then shall you fight or they shall submit. Then, if you show obedience, Allah will grant you a goodly reward, but if you turn back as you did before, He will punish you with a grievous penalty."

Thus, this prediction proved true. During the caliphate of Hadhrat Abu Bakr Siddiq ؓ and Hadhrat Umar ؓ, war took place against Musailmah Kazzab and his companions and against the Persians and the Romans; and the desert Arabs were called to fight against them. So, they responded to the call, and were forgiven by Allah Almighty. Thus, the prediction of the Holy Quran proved true word by word.

Miracle No. 12: Out of the Quranic predictions, there is one which is mentioned in verse 67. of Surah Mayedah. In it, Allah Almighty has commanded the Holy Prophet ﷺ for preaching the commands of Allah in these words:

يَآ اَيُّهَا الرَّسُوْلُ بَلِّغْ مَآ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ، وَاِنْ لَّمْ تَفْعَلْ فَمَا
بَلَّغْتَ رِسَالَتَهُ، وَاللّٰهُ يَعْصِمُكَ مِنَ النَّاسِ، اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ
الْكَافِرِيْنَ.

"O Apostle! proclaim the message which has been sent to you from your Lord. If you do not do it,

you would not have fulfilled and proclaimed this mission. And Allah will defend you against men who mean mischief. For Allah guides not those who reject faith."

Thus, before the revelation of this verse, the Prophet ﷺ used to appoint some of his servants as guards. When this verse was revealed, he dismissed all the guards. This prediction proved true and Allah safeguarded him from his enemies in spite of hundreds of disbelievers and enemies and helped him at the time of great dangers. Thus, Allah rendered ineffective all the conspiracies and tactics of his enemies and no enemy could overpower him.

Once, he was taking rest under a tree and he had hung his sword from the tree. A person came quietly, took hold of the sword and, addressing the Prophet ﷺ, said to him: "O Muhammad ﷺ! now who will save you from my hand?" The Prophet ﷺ heard it, rose up from his seat and said: "Allah will save me." Hearing the name of Allah, he was overawed and the sword slipped from his hand. The Prophet ﷺ rose up from his place, took the sword into his hand and questioned him: "Now who will save you from my hand?" He felt sorry and begged for apology. The Prophet ﷺ forgave him. He was so impressed by this kindness that he embraced Islam. He went this tribesmen and expressed that he never found a man better than Muhammad ﷺ. Anyhow, this prediction of safeguarding him by Allah proved true.

Miracle No. 13: In addition to other predictions of the Holy Quran, one is that which relates to infliction of injury and loss to him at the hands of the Jews. It is mentioned in the verse 111 of Surah Aal-i-Imran. It states:

لَـنْ يَّضُرُّوْكُـمْ اِلاَّ اَذًى، وَاِنْ يُّقَـاتِلُوْكُمْ يُوَلُّوْكُـمُ الاَدْبَـارَ، ثُـمَّ لاَ يُنْصَرُوْنَ.

"They will do you no harm, barring a trifling annoyance; if they come out to fight you, they will show you their backs and no help shall they get."

It happened exactly in the same way. When the tribes of Banu Quraizah, Banu Nudhair and Banu Qainuqua, belonging to the Jews of Khaibar fought with the Muslims, they retreated and were defeated so much so that Hadhrat Umar exiled and ousted them from Arabia. So, all praise to Allah Almighty! this prediction proved true.

With that we came to the end of the description of the wonder of the intrinsic quality and predictions of the Holy Quran. Now, we shall state the other miracles, some predictions and information about some hidden things, given by the Prophetﷺ. It is a reality that the Prophetﷺ gave many predictions about the events to take place in future. Out of them, many events have taken place and many are yet to take place. Major and worthy of attention events which are to take place till the Day of Judgment, can be found in the collections of Ahadith. Every prediction of his is a miracle. We shall include in this book as many miracles as we can; because all of them cannot be counted and put in black and white. We have classified these predictions. Thus, every class of predictions will be stated in a separate section of the book.The Hadith in which the Prophetﷺ gave predictions and informed the companions about the future hidden things, is reported by Hadhrat Huzaifah bin al-Yaman and is found in both of "Sahih Bukhari" and "Sahih Muslim" — the most

authentic collections of Ahadith. Hadhrat Huzaifah stated that the Prophet ﷺ had mentioned in his sermon and public address all the affairs which had to take place till the Day of Judgment. Some of the audience retained them in their memory while the others forgot them and my companions are aware of this address of the Prophet ﷺ. Hence, when something appears according to that lecture, I, at once, reminded it to my companions that the Prophet ﷺ had mentioned it in his speech.

Anyhow, the Prophet ﷺ mentioned nearly all the future incidents and often their adaptation was found after their happening.

a. Predictions about the Four Caliphs

Miracle No. 14: Hadhrat Ibne Hibban ؓ narrated from Safinah ؓ, a liberated slave of the Prophet ﷺ that when the Prophet ﷺ started construction of Masjid-i-Nabavi in Madinah and its foundations were dug, the Prophet ﷺ laid the foundation stone with his own hands. Then, he asked Hadhrat Abu Bakr ؓ to lay his stone by the side of the stone laid by him. So, he set his stone accordingly. Then, the Prophet ﷺ asked Hadhrat Umar ؓ and Hadhrat Uthman ؓ turn by turn, to set their respective stones by the side of the stones of Hadhrat Abu Bakr ؓ and Hadhrat Umar ؓ. So, Hadhrat Umar ؓ and Hadhrat Uthman ؓ did accordingly. Then the Prophet ﷺ observed: "These persons will become caliphs."

So, it happened exactly in the same way. This Hadith was narrated by Imam Hakim in his Hadith collection called "Mustadrak" and by Imam Baihaqi in his book "Dalail-e-Nubuwwat" (دلائل النبوة).

This order of the caliphate is corroborated by other reports, also. Thus, Hakim has narrated on the authority of Hadhrat Anas ؓ that he said: "Some persons belonging to the tribe of Bani Al-Mustalaq sent me to the Prophet ﷺ to enquire from him as to whom they should hand over their propitiatory offerings after the demise of the Prophet ﷺ. So, I went to the Prophet ﷺ and put this question to him. The Prophet ﷺ said: 'hand over your propitiatory offerings to Abu Bakr after me.' So, I went back and

apprised the persons of Bani Al-Mustalaq with the answer, who sent me again to the Prophet ﷺ for enquiry as to whom they should hand over their propitiatory offerings after Hadhrat Abu Bakr رضي الله عنه."

Hadhrat Anas رضي الله عنه narrated that he, again, went to the Prophet ﷺ and enquired about that. The Prophet ﷺ mentioned the name of Hadhrat Umar رضي الله عنه. Hadhrat Anas رضي الله عنه apprised them of this reply. Hadhrat Anas رضي الله عنه stated that, again, he was sent by those persons to the Prophet ﷺ for enquiring from him as to whom they should hand over their propitiatory offerings if Umar came across a mishappening. Thus, again, Hadhrat Anas رضي الله عنه went to the Prophet ﷺ and enquired from him accordingly. The Prophet's ﷺ reply was that they should deposit their alms with Hadhrat Uthman رضي الله عنه. Hadhrat Anas رضي الله عنه said: "I went back to the persons of Bani Al-Mustalaq and informed them about the reply of the Prophet ﷺ."

Hadhrat Anas رضي الله عنه further stated: "Again, they sent me back to the Prophet ﷺ to enquire from him as to whom they should hand over their propitiatory offerings if Hadhrat Uthman رضي الله عنه died."

Hadhrat Anas رضي الله عنه told that he, again, went to the Prophet ﷺ and enquired from him about his instruction. The Prophet ﷺ replied: "Then, for you is great mischief for ever."

According to a Hadith reported by Hadhrat Abu Hurairah رضي الله عنه and Hadhrat Abdullah bin Umar رضي الله عنه in the "Sahih Bukhari" and "Sahih Muslim", that once, the Prophet ﷺ stated his dream that he saw in a dream that he drew as much water out of a well with the help of a bucket, as Allah Almighty willed. Then, that bucket was taken by Hadhrat Abu Bakr رضي الله عنه and

he drew slowly one or two bucket of water from the well. Then, the bucket grew much bigger and it was taken by Hadhrat Umar. The Prophetﷺ remarked that he saw no man stronger than Hadhrat Umar, who could better draw water until the people got saturated and they gathered around the well.

A similar Hadith narrated by Jabir bin Abdullah is mentioned in the Hadith collection of Hakim, that a pious man saw in a dream that Hadhrat Abu Bakr was suspended with the Prophetﷺ and Umar was suspended with Hadhrat Abu Bakr and Hadhrat Uthman was suspended with Hadhrat Umar. The companions stated that when they retired from the company of the Prophetﷺ ,they agreed on the point that the Prophetﷺ had himself seen this dream and to be suspended with him means that these persons, i.e. Hadhrat Abu Bakr, Hadhrat Umar and Hadhrat Uthman, will be heads of the state and deputy after the Prophetﷺ, and they will undertake the task for which Allah Almighty has sent the Prophetﷺ.

According to a Hadith narrated by Hadhrat Safinah in Hakim's "Mustadrak", that after saying the Fajr (فجر) prayer, the Prophetﷺ used to ask the people to tell him their dreams, if they had seen any. One day, by chance, when the Prophetﷺ asked the people about their dreams, a person submitted to him: "O Prophetﷺ of Allah Almighty! I have dreamt as if a balance fell off from the sky. You were placed in one of the scales and Hadhrat Abu Bakr in the other but your scale was heavier. When Hadhrat Umar was weighed with Hadhrat Abu Bakr, the scale of Hadhrat Abu Bakr was heavier. When Hadhrat Umar was weighed with Hadhrat

Uthman, scale of Hadhrat Umar was heavier. Afterwards, the balance was picked up."

Hearing this dream, there appeared signs of change on the face of the Prophet and he said: "The caliphate will last for thirty years. After that, there will be kingship."

That means that the dreamer saw the balance. The Prophet was first weighed with Hadhrat Abu Bakr and then Hadhrat Abu Bakr was weighed with Hadhrat Umar. After that Hadhrat Umar was weighed with Hadhrat Uthman. Hearing that the Prophet talked about kingship. The subject of this Hadith is mentioned in Hadith collections of Imam Tirmizi and Abu Dawood, also, narrated by Hadhrat Abu Bakr.

On the authority of Samrah bin Jandal, Imam Abu Dawood has reported that a person stated his dream to the Prophet in these words: "O Prophet of Allah! I saw in the dream that a bucket was hung from the sky. Hadhrat Abu Bakr came, got hold of the bucketby its strings and drank water from it until he got saturated. Then, Hadhrat Uthman came and, getting hold of it by its strings, drank from it until saturation. After him, Hadhrat Ali came and got hold of it by its strings, but the strings got unfastened and some of the water from the bucket dropped down on him."

We are content with these Ahadith even though there are many other Ahadith regarding the four caliphs. History explored that the very such like events occurred after the death of the Prophet.

Miracle No. 15: Imam Bukhari narrated in his compilation of Ahadith on the authority of Hadhrat

Anas bin Malik ؓ that once, the Prophet ﷺ ascended up Uhad mountain. He was accompanied by Hadhrat Abu Bakr ؓ, Hadhrat Umar ؓ and Hadhrat Uthman ؓ, also. The mountain began trembling. He struck his foot on the mountain and said to it: "O Uhad! stop. On you are one Prophet, one Siddiq (truthful) and two martyrs, i.e.the Prophet Muhammad ﷺ, Hadhrat Abu Bakr ؓ truthful and Hadhrat Umar ؓ and Hadhrat Uthman ؓ martyrs. So, it happened as the Prophet ﷺ had predicted – Umar was martyred at the hand of the Zoroastarian and Hadhrat Uthman ؓ was martyred at the hands of the rioters.

Miracle No. 16: Imam Bukhari and Imam Muslim narrated on the authority of Hadhrat Abu Musa Ash'ari ؓ in their Ahadith collections that Hadhrat Abu Musa Ash'ari ؓ said: "One day, I was with the Prophet ﷺ in a garden. This garden was one of those in Madinah. A person came at its gate and demanded the gate to be opened. The Prophet ﷺ ordered to open the gate and to give the coming person tidings of the paradise."

Hadhrat Abu Musa Ash'ari ؓ further stated that when he opened that gate, he found that it was Hadhrat Abu Bakr ؓ at the gate, whom he gave the good news of the paradise. Hearing that, Hadhrat Abu Bakr ؓ praised Allah Almighty for the good news. After sometime, another person came at the gate and it was Hadhrat Umar whom the good news of the paradise was given, and he praised for Allah Almighty. After that, there was a third person at the gate. The Prophet ﷺ asked Hadhrat Abu Musa Ash'ari to open the gate and give him the good news of the paradise and the news of suffering from riot, which he will face. Hadhrat Abu Musa Ash'ari stated

that he gave total news to him, who praised for Allah Almighty on the good news and, hearing the bad news of rioting, prayed for Allah's help.

In this Hadith, what the Prophetﷺ had predicted, came true and the people of Egypt and Iraq rioted at Madinah and martyred Hadhrat Uthmanرضي الله عنه.

Miracle No. 17: Imam Muslim has narrated in his compilation of Ahadith, on the authority of Hadhrat Abu Hurairahرضي الله عنه that once the Prophetﷺ was on Hira, the well-known mountain of Makkah, while he was accompanied by Hadhrat Abu Bakrرضي الله عنه, Hadhrat Uthmanرضي الله عنه, Hadhrat Talhaرضي الله عنه, Hadhrat Aliرضي الله عنه and Hadhrat Zubairرضي الله عنه, when a movement of the mountain appeared. The Prophetﷺ ordered the mountain to stop, remarking that on it are present a prophet, a siddiq (truthful) and martyrs. So, it happened exactly like that after the death of the Prophetﷺ.

Miracle No. 18: On the authority of Hadhrat Huzaifahرضي الله عنه, Hadhrat Shaqiqرضي الله عنه has stated in "Sahihain", i.e.in the "Sahih Bukhari" and "Sahih Muslim", that Hadhrat Umarرضي الله عنه asked him if he had heard the Prophetﷺ telling about the mischief, thundering like sea. Hadhrat Hazaifahرضي الله عنه stated that he said to Umar: "O Umar! you have no connection with this mischief. There is a close door between you and this mischief."

Then, Hadhrat Umarرضي الله عنه asked Hadhrat Huzaifahرضي الله عنه: "Will that door open, break or be demolished?" Hadhrat Huzaifahرضي الله عنه replied that it would break and not open. Hadhrat Shaqiqرضي الله عنه stated that they enquired from Hadhrat Huzaifahرضي الله عنه if Hadhrat Umarرضي الله عنه knew who was symbolized with that door

about which the prediction pointed out. Hadhrat Huzaifah replied: "Indeed, Umar knows this door with certainty"

Hadhrat Shaqiq stated that he could not discover that door from Hadhrat Huzaifah because of his awe. We asked Hadhrat Masrooq to enquire from Hadhrat Huzaifah as to who was represented by that door. Thus, on asking by Hadhrat Masrooq, Hadhrat Huzaifah told that Hadhrat Umar was that door. So, after the martyrdom of Hadhrat Umar, the door of mischiefs was open and there started mutual civil war, and the prediction proved true word by word. That door was broken in the shape of martyrdom of Hadhrat Umar and many of the companions knew that the person of Hadhrat Umar was an obstacle for the mischiefs.

An event of Hadhrat Abu Zar Ghafari is very famous. One day, he met Hadhrat Umar who got hold of his hand and twisted and pressed it. Hadhrat Abu Zar Ghafari said to Hadhrat Umar: "Quit my hand, O lock to mischiefs!"

Hadhrat Umar asked him why he called him as lock to mischiefs. Hadhrat Abu Zar Ghafari replied: "One day, we were sitting in the company of the Prophet ﷺ: You, also, came there and sat down behind the people present over there. Then, the Prophet ﷺ said that so long as this person would be among you, no mischief will reach you, that is why I have called you lock to mischiefs."

Miracle No. 19: On the authority of Hadhrat Ayeshah, Imam Tirmizi, Hakim and Ibne Majah have reported that the Prophet ﷺ said to Hadhrat Uthman: "O Uthman! indeed Allah Almighty will

clothe you shirt. Do not put off that shirt if the hypocrites desire you to do so until you pass away from this world."

Generally, the scholars mean by this shirt, Khilafat, of which rioters desired to deprive him and wanted his dismissal from it; but Hadhrat Uthman رضی الله عنه stuck to the promise which he made with the Prophet ﷺ and did not withdraw from the Khilafat till his death.

Miracle No. 20: Imam Tirmizi has narrated in his Hadith collection on the authority of Hadhrat Abdullah bin Umar رضی الله عنه that the Prophet ﷺ, while mentioning a mischief and pointing towards Hadhrat Uthman رضی الله عنه, told that he would be killed in that mischief and he would be guilty of no crime. So, it happened exactly the same. The rioters of Egypt and Iraq rioted at the capital and put a stop to flow of water to Hadhrat Uthman رضی الله عنه when he was besieged in his house. Then, they entered his house by force and killed him when he was reciting the Holy Quran.

Miracle No. 21: Imam Bukhari and Imam Muslim, have narrated on the authority of Hadhrat Sahl bin Saeed رضی الله عنه that the Prophet ﷺ, one day, during the battle of Khaibar said: "Tomorrow, I shall grant the flag to a person through whom Allah Almighty will bestow victory. He is the person who loves Allah and His Prophet ﷺ and Allah Almighty and His Prophet ﷺ hold him as their friend." When the day broke, the people came hoping the grant of the flag. The Prophet ﷺ said: "Where is Ali Ibne Abi Talib?" The people submitted that his eyes had been sore. The Prophet ﷺ sent for him. The people brought him to the Prophet ﷺ. He ﷺ applied his mouth saliva on his eyes which became clear with the blessing of his mouth saliva. No pain was left in the eyes and it

seemed as if his eyes had never been sore. Then, the Prophet ﷺ granted him the flag. Thus, Khaibar was conquered at the hands of Ali on account of his bravery and valour. That is to say it happened exactly the same which the Prophet ﷺ had observed. Getting of the eyes normal with the blessing of mouth saliva of the Prophet ﷺ is, also a miracle.

Miracle No. 22: Imam Baihaqi narrated that one day, the Prophet ﷺ saw Hadhrat Zubair رضي الله عنه and Hadhrat Ali رضي الله عنه laughing mutually. Addressing Hadhrat Ali رضي الله عنه, the Prophet ﷺ asked him if he held Hadhrat Zubair رضي الله عنه dear. Hadhrat Ali رضي الله عنه replied, "O Prophet of Allah! how I can't hold him dear because he is the son of my aunt and follower of my religion!" Then, the Prophet ﷺ addressing Hadhrat Zubair رضي الله عنه, enquired from him if he held Hadhrat Ali رضي الله عنه dear. Hadhrat Zubair رضي الله عنه replied: "Yes, of course, how I can't hold him dear because he is the son of my maternal uncle and follower of my religion." Then, again, the Prophet ﷺ said, "O, Zubair! one day, you will fight with Ali and you will be transgressor".

Thus, during the Battle of Jamal (camel), Hadhrat Zubair رضي الله عنه confronted will Hadhrat Ali رضي الله عنه in the battle. When Hadhrat Ali رضي الله عنه reminded him the statement of the Prophe ﷺ regarding his confrontation with him and transgression over him, Hadhrat Zubair رضي الله عنه replied in the positive and added that he had forgotten it. With that Hadhrat Zubair رضي الله عنه retreated; but Ibne Jabrood killed Hadhrat Zubair رضي الله عنه in the valley known as Al-Sabaa. Thus, it happened exactly in accordance with the prediction of the Holy Prophet ﷺ, that is to say Hadhrat Zubair رضي الله عنه confronted with Hadhrat Ali رضي الله عنه. When he was sleeping in the valley, Ibne Jabrood killed him.

Miracle No. 23: On the authority of Hadhrat Ali, Imam Ahmad bin Hambal narrated that the Prophetﷺ said to Ali: "O Ali! your condition is like that of Hadhrat Isa [Jesus]. The Jews developed enmity towards him so much so that they culminated his mother with adultery and the Christians held him so dear that they raised him to such a status of which he was not capable."

The Hadith means that there will be two sects developing enmity and friendship, like those of Hadhrat Isa. One sect will scold you and the other will raise you so high a status of which you will not be capable. Thus, it happened exactly in the same way. The Kharijite and Nasibi sect insulted him very harshly and accused him of different allegations and defamed him with false stigmas. As regards the Rafizi Sect and extremists, they raised him so high a place that they joined him with Allah. (May Allah Almighty keep us in His safety from such Satanic beliefs!) Thus, one sect was destroyed because of its enmity and the other went beyond to the limits of friendship.

Miracle No. 24: On the authority of Hadhrat Ali, Imam Ahmad bin Hambal narrated that the Prophetﷺ enquired from him as to who had been the most callous person in the previous nations and in this nation. Ali narrated that he expressed his ignorance in that behalf. Then, the Prophetﷺ observed: "The most callous person from among the previous nations was Qidar bin Salaf who belonged to the nation of the Prophet Salih. He hamstringed the legs of the she-camel of Allah Almighty. As regard the most callous person in this nation, it is he who will hit his sword on your head so much so that your beard will become red with

your blood and you will die of the injury thus caused by the sword."

Thus, the prediction of the Prophet ﷺ proved true word by word and Hadhrat Ali رضي الله عنه was martyred at the time of Fajr prayer by the Kharijite, Abdul Rehman bin Muljam with his sword. He hit his sword on his head which bleeded and coloured his beard red. Hadhrat Ali رضي الله عنه died of the head injury. It is said that Hadhrat Ali رضي الله عنه was aware of his martyrdom at the instance of the Prophet ﷺ. During the night before the morning when the unfortunate Abdul Rehman bin Muljam injured him, Hadhrat Ali رضي الله عنه came out of his room many times, looked at the sky and said: "I swear by Allah Almighty that neither have I told a lie nor was I told a false thing. Tonight is the very night of which I have been told." At the time of dawn, the ducklings started crying before him. When the people wanted to call them, he said: "Let them go. They are expressing their grief."

Then, the Moazzin (مؤذن) called for the prayers. He went to the mosque for saying his prayers. Abdul Rehman bin Muljam hit his sword on his forehead.

A person asked Ali, when he was sitting on the pulpit in Kufa, "what is meant by this verse and which people are meant in it?:

مِنَ الْمُؤْمِنِيْنَ رِجَالٌ صَدَقُوْا مَا عَاهَدُوا اللّٰهَ عَلَيْهِ، فَمِنْهُمْ مَّنْ قَضٰى نَحْبَهٗ وَمِنْهُمْ مَّنْ يَّنْتَظِرُ، وَمَا بَدَّلُوْا تَبْدِيْلًا.

"Among the believers are men who have been true to their covenant with Allah Almighty. Of them some have completed their vow to the extreme and some still await; but they have never changed (their determination) in the least."

(Ahzaab 33: 23)

Hadhrat Ali replied: "This verse was revealed in relation to me and my dignity and that of my uncle Hadhrat Hamza and my cousin Ubaida bin Harith. So, Ubaida performed his duty and was martyred on the day of Badr and Hadhrat Hamza was martyred on the day of Uhad. So far as I am concerned, I am waiting for the most callous person of this Ummah who will redden my head with my blood. That is what has been observed by Abul Qasim, my beloved Prophetﷺ."

It is said that once, Abdul Rehman bin Muljam came to Hadhrat Ali requesting him for conveyance. He provided him with the conveyance. He, then, said: "I swear by Allah! he is my murderer." The people said to him, "why don't you kill him?". He replied, "who will, then, kill me?" The author of "صواعق محرقه" (Sawaiq Muharraqa) has copied this event.

Section II

b. Predictions of Caliphate and Conquests of the Period of Caliphate

Miracle No. 25: Imam Ahmad and Abu Dawood have narrated in their Hadith collections, on the authority of Hadhrat Safinah ؓ, that the Prophet ﷺ said that the caliphate would last for thirty years and after that, there would be strict monarchy rule. It means that the government based on justice will be during that period of the rightly guided caliphs and its period will be thirty years. After that, monarchy rule will start. Thus, it happened exactly in the same way. The caliphate of Hadhrat Abu Bakr ؓ, Hadhrat Umar ؓ, Hadhrat Uthman ؓ and Hadhrat Ali ؓ lasted for two, ten, twelve and six years, respectively. After these thirty years, the rule of Marwan dynasty began and the periods of rightly guided caliphate terminated. Some scholars have counted six months of the period of caliphate of Hadhrat Imam Hasan ؓ in these thirty years because the periods of caliphate of Hadhrat Uthman ؓ and Hadhrat Ali ؓ were short of a few months. The total period of thirty years comes to be complete by adding six months of the caliphate of Hadhrat Imam Hasan ؓ. The calculation of the above mentioned period of thirty years is based on the authority of Hadhrat Safinah ؓ. Allah Almighty is rightly more Knowledgeful.

Miracle No. 26: Imam Ahmad and Imam Baihaqi narrate in their "Musnad" and "Dalail-e-Nubuwwat", respectively, on the authority of Hadhrat Huzaifah رضي الله عنه, that the Prophet ﷺ said: "Nubuwwat (prophet-hood) will remain among you so long as Allah Almighty will desire. Then, he will take away Nubuwwat. Then, there will be Khilafat or caliphate on the pattern of Nubuwwat so long as Allah Almighty will desire it. Then, Allah Almighty will take away Khilafat, also. Then, there will prevail forcible kingship so long as Allah Almighty will desire it. Then, Allah Almighty will take away the forcible kingship, also. Again, there will be Khilafat on the pattern of Nabuwwat."

After that, the Prophet ﷺ kept quiet. The scholars interpret that this prediction means the personality of Hadhrat Umar bin Abdul Aziz as is explained by Habib, one of the narrators of this Hadith. Rather, he put this Hadith in black and white and sent the same to Hadhrat Umar bin Abdul Aziz and remarked that he was symbolized by this Hadith. After the Khilafat, there is mention of a few kingdoms which will be oppressive. Again, there will be rule like Khilafat, and that rule was the Khilafat of Hadhrat Umar bin Abdul Aziz. Allah Almighty is rightly more Knowledgeful. It is, also, likely that this prediction points to Hadhrat Mehdi in the last period.

Miracle No. 27: Imam Bukhari and Imam Muslim narrated in their collection of Hadith on the authority of Thoban that the Prophet ﷺ said: "Allah Almighty shrinked the earth and showed me all its Easts and Wests. So, there will be the Muslim rule on that area of the earth, which I was shown." Thus, it happened exactly like that and the Muslim rule prevailed on the far away areas of the earth.

Miracle No. 28: Imam Muslim has reported in his Hadith collection on the authority of Hadhrat Jabir bin Samrah ؓ that the Prophet ﷺ predicted that a Muslim army will conquer Persia and get the king's treasure placed in white palace. Thus, this prediction proved true during the Khilafat of Hadhrat Umar ؓ and the capital of Persia was conquered at the hands of Hadhrat Sa'ad bin Abi Waqas ؓ.

Miracle No. 29: It is reported in the "Sahih Bukhari" on the authority of Hadhrat Abu Zar Ghafari ؓ that the Prophet ﷺ said: "So, you will conquer the land of Egypt. The coin of Egyis called Qairat. When you conquer Egypt, treat the Egyptians with kindness because they deserve immunity and they are related with the people of Arabia. When you find two persons quarrelling over an area equal to a brick, Abu Zar! get out of that country." Abu Zar Ghafari stated that when he saw Sharjeel bin Hasana and his brother quarrelling over an area equal to a brick, he left Egypt.

Qairat was a coin equal to the weight of 5 grains of barley, that is why the Prophet ﷺ introduced Egypt through that coin. Egypt was conquered during the Khilafat of Hadhrat Umar ؓ. Hadhrat Abu Zar Ghafari ؓ was ordered to quit Egypt when he happened to see two persons quarrelling over the area equal to a brick. It is possible that this order was meant to save Abu Zar Ghafari from the mischief which occurred during the period of Hadhrat Uthman ؓ so quarrel over the area of the brick is a symbol of mischief, quarrel and mischief making. Maqooqas, the king of Egypt and Alexandria sent Maria Qibtiah as a gift to the Prophet ﷺ for his woman apartment, who gave birth to Ibrahim, a son of the Prophet ﷺ. As Maria belonged to the Qibt

tribe, that is why Egypt was given protection. Hadhrat Hajirah, the mother of the Prophet Ismail عليه السلام belonged to Egypt. The Arabs belong to the race of Hadhrat Ismail عليه السلام and the people of Egypt are the maternal grand father's family of the Arabs. Anyhow, the prediction of the Prophet ﷺ proved true word by word.

Miracle No. 30: It is stated in the "Sahih Bukhari" that the Prophet ﷺ said to Adi bin Hatim: "If you have a longer age, you will find that a lovely woman will ride a camel from Hira and perform circumambulation (طواف) of the Holy Ka'bah after reaching Makkah and she will not have any fear of a thief or a dacoit. If you find a longer age, you will see that the treasury of the king Chosroes will be open for the Muslims. O Abi! if your age prolongs, you will see that a person comes out with his handful gold and silver for giving as alms and will look for a person to accept it but he will find nobody to accept his gold and silver."

In this prediction, the Prophet ﷺ told three things:

1- There will be peace and tranquillity in Arabia so much so that a woman living in Hira, situated near Kufa will travel alone to Makkah for pilgrimage, and there will be no danger to her life and property.

2- Conquering of Persia and holding of her treasures by the Muslims and

3- Abundance of riches so much so that nobody was available for accepting alms.

Two things have happened. As regards the third thing, the scholars are of the view that it took place

during the Khilafat of Hadhrat Umar bin Abdul Aziz. Some scholars are of the opinion that this prediction will be materialised in the period of the Imam Mehdi appearing near the doomsday.

Miracle No. 31: Imam Baihaqi has reported that the Prophet ﷺ said to Suraqah bin Malik: "O Suraqah! how will you feel when both the thick bracelets of Chosroes will be put on your hands."

When Persia was conquered during the Khilafat of Hadhrat Umar رضي الله عنه and both the thick bracelets were brought before Hadhrat Umar رضي الله عنه, he sent for Suraqah bin Malik and both the thick bracelets were put on him and said: "Great thanks are to Allah Almighty Who took away both the thick bracelets from Chosroes and put on the hands of Suraqah."

In order to show that the prediction of the Prophet ﷺ had proved true for Suraqah, Hadhrat Umar رضي الله عنه temporarily put on, at once, the thick bracelets on the hands of Suraqah who raised his hands with the thick bracelets on and showed them to all the Muslims enabling them to know the fulfilment of the prediction of the Prophet ﷺ.

Miracle No. 32: Imam Bukhari and Imam Muslim have reported on the authority of Hadhrat Sa'ad bin Abi Waqas رضي الله عنه. He stated that he had fallen ill on the occasion of pilgrimage in Makkah and thought that he would die of the disease. He said to the Prophet ﷺ: "O Apostle of Allah Almighty! my heir will be my daughter alone. May I bequeath two-thirds of my property in the way of Allah Almighty?" The Prophet ﷺ replied in the negative. Then, he submitted to the Prophet ﷺ: "O Apostle of Allah Almighty! may I bequeath one half of my property in

the way of Allah Almighty?" The Prophet again, disagreed to it. Then, he submitted: "May I bequeath one-third of my property?" The Prophet agreed to that remarking that even that was too much. After that the Prophet said: "Perhaps you do not die of this disease and remain alive till many people are benefited by you."

So, Hadhrat Sa'ad bin Abi Waqas restored from the disease to the normal health and remained alive further for about fifty years and the Muslims were benefited very much by him and the Zoroastrians were harmed very much at the hands of Hadhrat Sa'ad bin Abi Waqas. The battle of Persia was won solely through the war tactics of Hadhrat Sa'ad bin Abi Waqas. Rustam was killed and the city of Madayan, the capital of the Zoroastrians, was conquered and the kingdom of the Shirwani dynasty was finished for ever.

Miracle No. 33: Hadhrat Auf bin Malik stated that he went to the Prophet at the time of Ghazwa-i-Tabuk. The Prophet was then in a tent and he said: "Keep in mind six things and, also, keep an eye on them. These are:

1- My death and my passing away from this world.

2- Conquest of Bait-al-Maqdas.

3- Taking place of the epidemic which spreads among the goats and herds of animals causing them fall a prey to it. Similarly an epidemic will hit you.

4- Abundance of wealth so much so that even one hundred dinars will not matter.

5- Taking place of a mischief which will affect every house in Arabia and every person will be suffering from it.

6- Taking place of a treaty between you and the Christians; but the Christians will break the treaty and they will attack on you with a large army."

In this Hadith there are mentioned signs of six things. Some of which have happened and the rest are still to take place, e.g. death of the Prophetﷺ and conquest of Bait-al-Maqdas which took place during the period of Hadhrat Umarؓ. Hadhrat Abu Ubadiah bin Jarahؓ had besieged the fort. In spite of that the great monk of the fort said to Hadhrat Abu Ubaidahؓ: "The figure of the conqueror of Bait-al-Maqdas, as is given in our Holy books, does not resemble that of yours. When that particular person comes, we ourselves shall hand over the Bait-al-Maqdas and its keys to him." Accordingly, Ameer-ul-Momineen, Hadhrat Umar bin Khattabؓ went there and the monk, recognizing him, handed over the keys to him and said: "He is the man whose features are mentioned in our Holy books."

After that a general epidemic spread and seventy thousand men died of that. Hadhrat Abu Ubaidahؓ, also, died of that epidemic. As regards the abundance of riches and property, it took place during the period of the Khulafa and the Muslims had money in abundance. As regards to mischief, it is said that it was the murder of Hadhrat Uthmanؓ, which affected the whole of Arabia, leaving no house unaffected from the effects of this mischief. Regarding the compromise and breach of promise on behalf of the Christians, perhaps, it will take place in

the last age. Anyhow, the signs of the Doomsday, which the Prophet ﷺ had stated, most of them have appeared. It, also, seemed that the features of certain persons of this Ummah in connection with the Bait-al-Maqdas were mentioned in some of the previous divine books.

Miracle No. 34: Hadhrat Umme Haram stated in the "Sahih Bukhari" that one day, the Prophet ﷺ was taking rest in my house. All of a sudden, he got up from sleep, laughing. I asked him the cause of laughing. He told me: "I saw that people of my Ummah are wagering war and they are riding the ship as the kings are sitting on the thrones. Hence, the army that adopts voyage by ship for the Holy war, will be bound to go to the paradise." I submitted: "O Apostle of Allah Almighty! shall I be from amongst those Muslim conquerors?" The Prophet ﷺ said: "You are from amongst them." Then, he went to sleep. Again, he got up from the sleep, laughing. I asked the reason for his laughing. He observed: "The army that will fight fiwith the army of the king of Constantinople, their sins were absolved." I asked him if I would be from amongst those conquerors. He observed: "You will not be from amongst those conquerors; rather, you will be from amongst those of the first kind."

This prediction includes three things:

1- Participating in the war in sea,

2- Participation of Umme Haram and

3- Participation in the war by attacking on Constantinople, the capital of the empire of the Roman king.

For the first time, this war took place during the Khilafat of Hadhrat Umar. With the administration of Hadhrat Muaviah, the army undertook the voyage to the Shoar sea and the Muslims went to participate in the war through the sea way. In addition to that, Hadhrat Umme Haram not only joined this voyage, but she died, also, by falling from the horse back. This Umme Haram was the wife of Hadhrat Ubadah bin Samit and was a famous female companion. Lastly, the Muslim army waged war over Constantinople and all these three things proved true.

All Praise to Allah Almighty for that.

c. Predictions about the Members of the Prophet's Family

Miracle No. 35: Imam Bukhari and Imam Muslim have stated on the authority of Hadhrat Ayeshah that once, Hadhrat Fatimah attended the Prophet ﷺ who welcome her, seated her near him and whispered something into her ears. Hearing it, Hadhrat Fatima started weeping and became very gloomy. Seeing her gloomy, the Prophet ﷺ again, seated her near him and whispered something into her ears. On that, Hadhrat Fatima became happy and started laughing.

Hadhrat Ayeshah رضی اللہ عنہا stated that she asked Fatimah: "What was the reason that first you wept and then laughed? What did he say to you in the first instance and what did he say to you in the second one?" Hadhrat Fatimah replied that she would not disclose the secret of the Prophet ﷺ. Hadhrat Ayeshah رضی اللہ عنہا stated that again I asked Fatimah about that after the death of the Prophet ﷺ. She replied: "First time, the Prophet ﷺ told me: 'The angel Gabriel used to recite the Holy Quran with him during the previous years only once, but this year he has done that twice. It seems to me that my death is near.' Hearing that I began weeping. Then, he whispered into my ears: 'You will be the first, from my family members, to meet me.' Hearing that I started laughing."

Thus, this prediction proved true. The Prophet ﷺ died during the same year and Hadhrat Fatimah

remained alive for only six months after the death of the Prophet ﷺ and then met him after six months.

Miracle No. 36. Imam Bukhari has stated in his Hadith collection on the authority of Hadhrat Abu Bakr ؓ that the Prophet ﷺ pointing towards Hadhrat Imam Hasan ؓ, said: "This son of mine is a leader and I hope that he will get the two big groups of the Muslims come at the compromise."

Thus, it happened exactly the same. After the death of Hadhrat Ali ؓ, he became Khalifah. It was likely that a war would have broken between the two armies of Hadhrat Imam Hasan ؓ and Hadhrat Muaviah ؓ, the former came at a compromise with the latter in order to avoid war and bloodshed between the two groups of the Muslims and the Muslims were saved from civil war.

Miracle No. 37: Imam Baihaqi, on the authority of Ummul Fazl, narrated that she said: "One day, I saw such a dream that I was worried very much. I saw in the dream as if a piece, cut from the blessed body of the Prophet ﷺ, was placed in my lap. The Prophet ﷺ said to me: 'O Ummul Fazl! you need not worry. A boy will be born to Fatimah and he will remain in your lap!' So, Imam Husain was born to Hadhrat Fatimah Zohra and remained in my lap. One day, I went to the Prophet ﷺ with Husain in my lap and I placed Husain in his lap and began looking at another side. All of a sudden, I glanced at the face of the Prophet ﷺ. I found that his tears were flowing from his eyes. I asked him its reason. The Prophet ﷺ observed: 'Gabriel has informed me that my Ummah will martyr this son of mine.' Being surprised at that, I said, will your Ummah kill this Husain? He replied:

'Yes! Hadhrat Gabriel has brought up for me the red coloured dust as a sign."

Thus, it happened cxactly the same. The callous people martyred Hadhrat Imam Husain ؓ in Karbala. Maulana Shah Abdul Aziz Dehlavi has mentioned in his book "سر الشـــهادتين" (Sirr-ush-Shahadatain), i.e. secret of the two martyrdoms, that this Hadith and this prediction was so much famous among the companions and members of the family of the Prophet ﷺ that everybody knew it. Abu Naeem has narrated, on the authority of Yahya Hazarmi, that I had been with Hadhrat Ali ؓ during the travel of Siffin, when we reached near the village Majnewi (مجنــوى) he loudly called Husain and said: "O Abu Abdullah! be patient at the bank of Euphrates and set not impatient." Hadhrat Yahya ؓ stated that he questiond Hadhrat Ali ؓ: "O Ali ؓ! what did you say to Husain ؓ?" Hadhrat Ali ؓ answered: "The Prophet ﷺ told me that Hadhrat Gabriel told him that Husain would be killed at the bank of Euphrates." Hadhrat Abu Nuaim ؓ has narrated from Hadhrat Asba bin Bananah ؓ that the latter was shown the place where the caravan of Husain would stay, where his camels would sit, where he would be martyred and where the blood of the members of the family of the Prophet ﷺ would flow. In brief, this prediction was so famous that all the people knew it and had its brief knowledge before its taking place.

Miracle No. 38: Abu Naeem, narrated on the authority of Hazart Abdullah bin Abbas ، that the Prophet ﷺ while addressing her wives observed: "One of you will come out on a red camel till the dogs of Juaab will bark at her, and many people around her will be killed, and she will attain salvation when she will be at the verge of murder."

This prediction proved true. This event was faced by Hadhrat Ayeshah in the event of war of Jamal which occurred between Hadhrat Ali and Hadhrat Ayeshah. When she reached the place called Juaab, the camel which she was riding was red in colour. Some dogs of that village barked at her and the war between both the parties took place at its bank and many men were killed. Juaab is the name of a water place which was a big tank. During the night, before the morning when the meeting between Hadhrat Ali and Hadhrat Ayeshah was scheduled and the matter was to be finalised after negotiations, some mischief-mongers played a trick and started throwing arrows on both the sides and publicised among the army of Hadhrat Ayeshah that Hadhrat Ali had committed treachery and publicised in the army of Hadhrat Ali that Hadhrat Ayeshah had broken the contract. It is said that this mischief was committed at the advice of Abdullah bin Saba. On asking the name of the water place, the people told her the name as Juaab. She recollected the statement of the Prophet ﷺ and she made up her mind to return but Marwan gave evidence by a number of witnesses that water is not named as Juaab. The people who were advancing towards Hadhrat Ayeshah for attack, they, finding a chance, hamstringed the she-camel and the litter of Ayeshah fell down on the ground. Hadhrat Ayeshah's brother, Muhammad bin Abu Bakar took her away. Hadhrat Talha and Hadhrat Zubair were sympathisers and supporters of Hadhrat Ayeshah. It is apparent that this difference was merely in connection with taking revenge from murderers of Hadhrat Uthman which unluckily took the shape of war and the people fulfilled their poisoned desire. Anyhow, the prediction which the Prophet ﷺ gave, proved true.

Miracle No. 39: It is stated in the "Sahih Bukhari" and "Sahih Muslim" on the authority of Hadhrat Ayeshah that the Prophetﷺ addressing his wives said: "After my death, from amongst you, she will meet me first whose hands will be longer." The wives began measuring their hands mutually considering the apparent meanings of the words as to who will die first whereas the Prophetﷺ meant by that the one who is more generous in giving alms. Thus, according to the statement of the wives, Hadhrat Zainab whose appellation was the mother of the poor, died first. After her death, the wives came to know that the meanings of "اطولکن یدا" were figurative and not the real. An, this prediction came to be true and the mother of the poor met the Prophetﷺ first of all.

Miracle No. 40: Abu Naeem has stated on the authority of Hadhrat Abdullah bin Abbasرضی اللہ عنہ, that once, when his mother Ummul Fazl passed by the Prophetﷺ, he observed: "O Ummul Fazl! your pregnancy will result in the birth of a boy. So, when the boy is born, bring him to me." So, a boy was born and she took it to the Prophetﷺ who uttered Azaan (آذان) in his right ear and Iqamat (اقامت) in his left ear, applied his mouth saliva to the boy's mouth, named him Abdullah and said to Ummul Fazl: "Take away the father of the Khulafa (خلفاء)." Ummul Fazl, on coming back to her home, conveyed it to her husband, Hadhrat Abbasرضی اللہ عنہ. He went to the Prophetﷺ and begged for the explanation of what the Prophetﷺ had said. The Prophetﷺ observed: "Really, Abullah bin Abbas will be the father of the Khulafa."

Through this Hadith, the Prophetﷺ had informed that there would be many kings in his progeny. Thus, it happened exactly the same that the descendants of Abbas ruled for about 500 years as Khulafa during the Abbasid period.

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d. Predictions about Some of the Wars of the Prophet ﷺ

Miracle No. 41: Imam Muslim narrated in his Hadith collection, on the authority of Hadhrat Umar رضي الله عنه, that the Prophet ﷺ had indicated to them the places of death of those pagans who were killed in the Badr war and had told that such disbeliever will be killed here *In sha Allah* (if Allah wills it) and such disbeliever will be killed here *In sha Allah*. Hadhrat Umar رضي الله عنه said: "I swear by that Being Who has commissioned the Prophet ﷺ with true religion, that every killed person on the day of Badr, was killed on the same place and in the same way as the Prophet ﷺ had already told and there was no deviation from the pointed place even to the extent of a hair's breadth."

Miracle No. 42: Imam Baihaqi has stated in his Hadith collection, on the authority of Hadhrat Urwah رضي الله عنه and Hadhrat Saeed bin al-Musayyib رضي الله عنه that the Prophet ﷺ had said to Ubayi bin Khalaf: "You will be killed by my hand and I will kill you."

Thus, Ubayi bin Khalaf was injured at the hand of the Prophet ﷺ and died of the same injury. Ubayi bin Khalaf was a famous and fanatically enthusiastic enemy. Whenever he saw the Prophet ﷺ in Makkah, he said to the Prophet ﷺ: "O Muhammad ﷺ! I have reared a horse for you. I shall ride it and kill you." The Prophet ﷺ used to respond: "*In sha Allah*! you will be killed by my hand."

Thus, the unlucky person came in the battlefield of Uhad on the horseback and said: "Where is Muhammad ﷺ! send him for combat." The devotees of the Prophet ﷺ wanted to stop him but he was advancing towards the tent of the Prophet ﷺ. The Prophet ﷺ observed: "Let him come." When he came near the Prophet ﷺ he hit the unlucky person with his spear near his neck. Because of that place being open and visible and the rest of the body being covered with armour, the particular limb could be seen. Even though the spear was hit with ordinary force which caused an ordinary scratch on the neck, he fell down from the horseback on account of the Muhammadan awe, ran away and rushed into the army of the Quraish. The people asked him not to get worried on account of the ordinary scratch from which even the blood did not flow but he said: "This scratch is caused at the hand of Muhammad ﷺ. I shall not survive from it."

Thus, it happened the same. On the return, when he reached the Rabigh field, he died. Abdullah bin Umar stated: "Once, I passed by that field late at night and at a place in that field I found fire kindled. I saw there a man tied with chains and being punished. He wanted to come out of that fire and flee away. He cried that he was thirsty. A certain other person said not to provide him water because he was Ubayi bin Khalaf who was killed at the hand of the Prophet ﷺ."

Miracle No. 43: Imam Bukhari has reported on the authority of Sulaiman bin Sarw that when the army of enemy ran away from the battlefield of Khandaq and the siege of Madinah was finished, the Prophet ﷺ said: "Now, the enemy will not be able to attack us and we shall, also, invade the enemy."

Thus, the same happened. After the Ahzaab War disbelievers could not attack on Madinah. On the other hand, the Prophet ﷺ invaded Makkah and conquered Makkah the great.

Miracle No. 44: Imam Muslim on the authority of Hadhrat Abu Qatadah رضي الله عنه stated in his Hadith collection that at the time of the Khandaq War, Hadhrat Ammar bin Yasir رضي الله عنه was, also, digging the ditch along with other people. When the Prophet ﷺ passed by them, he placed his hand on the head of Hadhrat Ammar bin Yasir رضي الله عنه and said: "O son of Sumayyah! a group of rebellions will kill you."

Thus, the same happened and Ammar was martyred by the army of Hadhrat Muaviah رضي الله عنه in the battle of Siffeen which was fought between Hadhrat Ali رضي الله عنه and Hadhrat Muaviah رضي الله عنه. Hadhrat Ammar رضي الله عنه was on the side of the devotees of Hadhrat Ali رضي الله عنه in this war. The name of the mother of Hadhrat Ammar was Sumayyah who had been the first woman among the martyrs of Islam, who was martyred in the name of Islam.

Miracle No. 45: It is stated in the book titled "طبقات ابن سعد" (Tabaqat Iban-e-Sa'ad), on the authority of Hadhrat Uthman bin Talha رضي الله عنه that they used to open the door of Ka'bah twice a week on Mondays and Thursdays and this door remained close on the remaining days. One day, the Prophet ﷺ along with some of his companions came to enter the Ka'bah, I behaved harshly and peevishly towards him, but the Prophet ﷺ demonstrated his restraint and serenity and said: "O Uthman! one day, you will see the key of the Holy Ka'bah in my hand and I can give it to

whomsoever I wish." I replied: "Will the people of Quraish be dead or be so disgraced on that day that the key of the Ka'bah will pass to your hands?" The Prophet ﷺ observed: "No, the Quraish will be more honourable on that day."

Then, the Prophet ﷺ entered the Holy Ka'bah; but this talk had a great effect on my mind and it struck to my mind that one day this event must happen. Then, on the day of conquest of Makkah, the Prophet ﷺ sent for the key of the door of the Ka'bah from me. I presented myself in his honour. The Prophet ﷺ returned the key to me and said: "Take this key. It will remain in your dynasty till the Doomsday. Nobody will snatch it from you except a camel man." When I was about to return, he called me again and said: "Do you remember my word of that day which I told you that the key of Ka'bah will be in my hand and I will hand over it to him whom I will desire." I submitted, "certainly it happened the same what you had observed. I bear testimony that you are the true Prophet of Allah Almighty."

This event included two predictions of the Prophet ﷺ which proved true. Firstly, that "the key of Ka'bah will be in my hand" and secondly, that "this key will now remain in your dynasty till Doomsday". The first thing, the Prophet ﷺ told before migration and the second one he told on the day of the conquest of Makkah, when he caused the key to be brought, took it in his hand and handed over it to Hadhrat Uthman bin Talha ؓ and till today, the key remains in his dynasty and they are his descendants who open and close the doors of the Ka'bah.

Miracle No. 46: Imam Bukhari has stated in his Hadith collection, on the authority of Hadhrat Abu

Hurairah that they were with the Prophetﷺ in the war of Hunain. About a person from among them was Qarman who claimed to be a Muslim, the Prophetﷺ stated that he was Hellish. Qarman participated in the war and confronted well against the disbelievers till he exhausted of the injuries. A person came to the Prophetﷺ and said: "O Apostle of Allah Almighty! the person, whom you have declared Hellish, is fighting well in the war and has been injured, also." The Prophetﷺ observed: "Indeed, he is injured." After sometime, he could not endure his injuries and committed suicide by shooting himself from an arrow from his quiver. Seeing that, some Muslims rushed to the Prophetﷺ and said: "O Apostle of Allah Almighty! your statement proved true and that man has committed suicide." Hearing that the Prophetﷺ uttered: "Allah is Great. I bear testimony tI am a slave and Apostle of Allah Almighty."

It is said that the aforementioned Qarman was a hypocrite. Anyhow, the prediction which the Prophetﷺ gave, proved true.

Miracle No. 47: Imam Abu Dawood, on the authority of Suhail bin Hanzaliyah, stated in his Hadith collection that a horseman came to the Prophetﷺ on the occasion of the war of Hunain and submitted: "I had mounted on such and such mountain. I saw that all the people of Hawazan came in Hunain with all their luggage and weapons put on their camels." Hearing this, the Prophetﷺ smiled and observed: "All that will be the property and booty for the Muslims tomorrow."

In this event, the Prophetﷺ predicted for the conquest in the battle and getting the booty and the

cattle by the Muslims. Thus, it happened the same. The next day, the Muslims were victorious and all the cattle and tremendous luggage fell into their hands.

Miracle No. 48: Imam Baihaqi and Ibne Ishaq have stated in their Hadith collections, that the Prophet ﷺ provided Hadhrat Khalid bin Waleed رضي الله عنه with four hundred horsemen and sent him to Akeedar, the rebellious ruler of Domat-ul-Jandal (دومة الجندل). The Prophet ﷺ said to Khalid bin Waleed: "Akeedar will come out at night for hunting of white antelopes and you will arrest him."

Thus, it happened the same. Hadhrat Khalid bin Waleed رضي الله عنه reached there quietly and hid near his fort. At night, a few white antelopes came near the fort and began rubbing their backs with the wall of the fort. Akeedar got up. He came out of the fort at night and pursued the white antelopes for hunting. Hadhrat Khalid bin Waleed رضي الله عنه besieged him and arrested him. His brother and his son were killed in this combat. Hadhrat Khalid bin Waleed رضي الله عنه brought him to the Prophet ﷺ. The Prophet ﷺ fixed Jizyah with him and released him.

Miracle No. 49: Imam Bukhari and Imam Muslim stated in their Hadith collections, on the authority of Hadhrat Abu Hameed Saa'di رضي الله عنه, that one day, during the Tabuk War, the Prophet ﷺ observed: "There will blow a strong wind tonight. None of you will stand. Whosoever has a camel, he must tie it strongly."

Thus, it happened the same. A strong wind blew at night. A person stood in this wind which blew him away and threw him in the mountains of Bani Tai.

e. Information about Jurist Chiefs

Miracle No. 50: It is stated in "Sahihain", on the authority of Hadhrat Abu Hurairah رضي الله عنه, that the Prophet ﷺ said: "If the religion is hung from the Pleiades, some people of Persia shall find it."

In this Hadith, it is predicted that some of the Persians will be very scholarly. They will immensely serve knowledge and they will spread it largely. These Persians will attain knowledge even though it is very distant and as high as the Pleides. The commentators of Hadith are of the view that this Hadith indicates towards Imam Abū Hanifah. Some say that this Hadith hints towards Imam Bukhari. Anyhow, this prediction proved true and the Persians have rendered great service to the religion. The whole Ummah is getting benefit from their great services to Hadith and Fiqh.

Miracle No. 51: Hakim has stated in his Hadith collection on the authority of an authentic chain of narrators, that the Prophet ﷺ observed: "Soon, the people will undertake travels of far away places in search of knowledge, but they will find nobody more knowledgeful than the scholar of Madinah."

Hadhrat Sufyan bin Qyainah رحمه الله stated that this scholar of Madinah was Hadhrat Malik رضي الله عنه. Anyhow, the prediction of the Prophet ﷺ proved true and Hadhrat Imam Malik happened to be a great scholar of Madinah.

Miracle No. 52: Imam Abu Dawood has stated in his Hadith collection, on the authority of Hadhrat Abdullah bin Masood رضی اللہ عنہ, that the Prophet ﷺ observed: "A great scholar will be born from the tribe of Quraish, who will enrich the earth with the treasures of knowledge."

This tradition is stated in the Hadith collection of Baihaqi, also, on the authority of Hadhrat Ali رضی اللہ عنہ and Hadhrat Abdullah bin Abbas رضی اللہ عنہ, also. This prediction proved true on this sense, also, that Imam Shafi was born in the tribe of Quraish. Imam Ahmad bin Hambal stated about him that no scholar was born on earth in the tribe of Quraish greater than Imam Shafi and this Hadith indicates towards him. Hadhrat Imam Shafi belongs to the progeny of Abdul Muttalib bin Abd-e-Manaf.

f. Information about the Claimants of Schools of Thought

Miracle No. 53: It is stated in "Sahihain", on the authority of Hadhrat Abu Saeed Khudhri: "We were present with the Prophet. He was distributing booty. Then came a man of the tribe of Bani Tamim whose name was Harqoos bin Zaheer and whose appellation was Zul-Khawaisarah. Addressing the Prophet he asked him to do justice. The Prophet said to him: "Woe to you! if I do not do justice, who else is in the world who will do justice?" Hadhrat Umar begged permission from the Prophet to slay the rude man. The Prophet prohibited Hadhrat Umar from doing that and then predicted: "There will be people like him, in future, who will be so punctual in performing their prayers and fasting, that you will consider your worship mean and insignificant as compared to theirs. They will recite the Holy Quran, but they will not accept its effect. They will get out of the religion as an arrow passes out of the body of the prey and does not have even a stain of blood on it. They will get out of the religion in such a way that there will seen no effect of religion on them. The sign of this unfortunate group is that there is a black man among them, whose one arm will oscillate after shrinking, like the breast of a woman. This group will rebel against the most pious group."

The narrator of this Hadith, Hadhrat Abu Saeed Khudhri stated on oath that the group meant in the

Hadith is that of the Kharijites who stood rebellious against Hadhrat Ali ؓ. Hadhrat Abu Saeed Khudhri ؓ stated that he, himself participated in the war which was fought against the Kharijites. Thus, after search from the opponents of Hadhrat Ali ؓ was brought a man exactly like him who had a soft oscillating arm. This man was called Zussadiyyah (ذو الثديه) or the man with breast. This very man was the leader of the group which belonged to the same tribe as was predicted by the Holy Prophet ﷺ.

Miracle No. 54: It is stated in the Hadith collection "Dar Qutni", on the authority of Hadhrat Ali ؓ, that the Prophet ﷺ said: "Very soon after my death, there will be an organisation to which the people will name Rafizi. If you find them, murder them because they will be polytheists." On asking the sign of such people, the Prophet ﷺ observed: "O Ali! they will describe your qualifications which you do not possess, by way of exaggeration and will taunt and blame the previous venerable people."

In this report, the prediction, of which organisation of the Rawafiz, the Prophet ﷺ told, proved true. And during the period of Hadhrat Ali ؓ, a Jew Abdullah bin Saba, by name, misled the people and laid foundation of the organization of Rawafiz. The followers of this Jew assigned Hadhrat Ali ؓ the status of Allah Almighty. That is why they were called polytheists and exaggerated so much the status of Ali that they joined him with prophets, rather they regarded him more excellent than many prophets and this fact is known to the people of every class that the people of the Rawafiz organisation taunt and blame the great companions like Hadhrat Abu Bakr ؓ, Hadhrat Umar ؓ, etc.

In one of the reports, it is said that the Rawafiz people will claim love for the members of the Prophet's family whereas they will not be so in reality. Its indication is that these people will declare equality between Abu Bakr and Umar. In the Hadith collection "Dar Qutni", this Hadith is stated with a number of chains of narrators. This Hadith has been stated on the authority of Hadhrat Umme Salma and Hadhrat Fatimah, also.

Miracle No. 55: Imam Ahmad bin Hambal and Imam Abu Dawood stated in their Hadith collections, on the authority of Hadhrat Abdullah bin Umar ؓ that the Prophet ﷺ said: "There will be a group, namely Qadriyyah, in my Ummah. That group in my Ummah is like Zoroastrians."

This report is, also, contained "Moajam Ausat" of Tabrani, with the authority of Hadhrat Anas ؓ. Qadriyyah is the organisation with the belief that man has full authority. He can do whatever he desires. Allah Almighty has no say in the actions of the human-beings as if He is disable and helpless and the human-beings are absolutely capable and authoritative. This prediction of the Prophet ﷺ, also, proved true. Thus, the sects of Mu'tazilah and Rawafiz, all are included in this group because they have settled the human beings to be the creators of their actions and have denied the fact that everything is bound down by Divine decree.

The Zoroastrians believe that virtue and vice both have different creators and gods. They call Yazdaan to the god of virtue and Ahraman to the god of vice. Similarly, the people of Qadriyyah sect fix two creators. According to their belief material things are created by God and actions are created by man.

Because of this relation, the Prophet ﷺ forbade from visiting a patient and saying funeral prayers of a dead man belonging to Qadriyyah sect. According to a tradition stated in the Hadith collections of Imam Muslim, Imam Abu Dawood and Tirmizi, predicting about the people of Qadriyyah sect, the Prophet ﷺ said: "Some people from my Ummah will deny the belief in Divine decree. They will undergo Khasf and Maskh (خسف و مسخ)." That is to say that their population will be caused to sink in the earth and their faces will be changed to ugliness. Thus, the people of Rawafiz sect deny the Divine decree and such events of Khasf and Maskh have happened. So, the prediction of the Prophet ﷺ is proved true. A few such events are given here.

Event No. 1: Imam Mustaghfiri has stated in "Dalail-e-Nabuwwat", on the authority of a strong narrator. The narrator states: "We were three persons going to Yemen. With us, there was a Kufian person who abused Hadhrat Abu Bakr ؓ and Hadhrat Umar ؓ. We advised him very much not to scold these pious men but he did not agree to us. In the meanwhile, night fell. We stayed at a place near Yemen and slept there. Early in the morning when the time for travel came, we got up and performed ablution. We awakened that Kufian man, also. He got up from the sleep and said: "Alas! I must get separated from you and must stay here because I have seen the Prophet ﷺ in dream, standing on my head side and saying, 'O sinful and evil-doer! your face will be changed to ugliness on this very spot'." We asked the Kufian man to get up and perform ablution. When he wrapped up his foot, we saw that his form is undergoing a change, starting from his toes. In a

short while, both of his feet changed into those of a monkey and by and by his whole body and face was transformed into that of a monkey and he totally became a monkey. We tied and put him on the camel and started our travel. Before the sunset, we reached a jungle. There had gathered many monkeys over there. When the Kufian monkey saw those monkeys, it got the string broken and joined those monkeys.

Event No. 2: Imam Mustaghfiri reported that a true and good man stated that a man of Kufa accompanied us in the travel. He used to abuse Hadhrat Abu Bakr ؓ and Hadhrat Umar ؓ very much. We stopped him from this habit but he did not agree to it. At last, we separated him from our companions and set out on our journey. On our return from the journey, we happened to meet the slave of the Kufian man. We enquired from him about his master and said to him: "Convey your master to accompany us to his house." The slave said: "His condition is changed very strange. Both his hands have become like those of a pig." We went to him and asked him to accompany us to his house. He replied: "I am suffering from a great calamity." Saying that, he took his hands out of the sleeves which had become like those of the pig. He accompanied us. On the way, he saw many pigs. The Kufi man dropped down himself from the conveyance and immediately his whole form turned into that of the pig. Thus, he went and joined the pigs.

Event No. 3: The event of causing to sink in the earth is stated by Tibri in "Riaz-un-Nafrah", that a group of Rawafiz of Halb came to the governor of Madinah and offered him huge money and very fine gifts. Then, they requested the governor of Madinah to get

for them open a door of the room of the Prophet ﷺ enabling them to take away the dead bodies of Hadhrat Abu Bakr ؓ and Hadhrat Umar ؓ. (They wanted to take away the dead bodies of these excellent men because of their belief that these men are not worthy of taking rest near the Prophet ﷺ — we seek refuge in Allah Almighty against such utterance). As the governor of Madinah lacked in faith, he fell a prey to the worldly riches, he accepted their request. He called for the gate-keeper of sanctuary of Madinah and ordered him: "When these people come, open the door of the sanctuary for them. Let them do whatever they want after they get into it. Do not stop them from their acts."

The gate-keeper stated: "After the Isha prayers, whole the mosque became empty and doors of the Harm were closed when forty men, taking shovels, mattocks and lights in their hands, came and stood at Bab-as-Salam and knocked at the door. According to the order of the governor of Madinah, I immediately, opened the door and I, myself, went to a corner of the mosque and began weeping and saying: 'O Allah! what this calamity has befallen!' To our surprise Allah Almighty favoured and no sooner did these people reach near the pulpit than the land near the pillar of the Uthman arch burst and devoured up all those people along with all their luggage. The governor of Madinah was waiting for their return after completing their job; but when it got very late, the governor called me to explain the situation. I stated all the situation what I had seen. The governor called me mad and my talk as boast. I said to him: 'O governor! you can go yourself and examine the situation. There is still a sign of the bursting of the land and there are lying their clothes, also."

Imam Tibri has attributed this event to such people who were at a very high place of truth, honesty and reliability. These events prove that the Prophet's ﷺ prediction that the Rawafiz would be caused to sink in the earth and change to monkeys, proved completely true.

Miracle No. 56: Imam Ahmad, Dawood, Ṭirmizi and Hakim have reported in their Hadith collections, that the Prophet ﷺ said: "Very soon, my Ummah will split into seventy-three sects. Except one of them, all will go to the Hell." The companions enquired from the Prophet ﷺ: "O Prophet of Allah! who are the people who will go to the Paradise?" The Prophet ﷺ replied: "The people who will follow my ways and the ways of my companions, will go to the paradise."

The prediction which the Prophet ﷺ has mentioned in this Hadith, has proved true. After the rightly-guided Khulafa, there took place a great deal of difference in connection with the beliefs. As a result, there came into being so many sects like Rawafiz, Kharijites, Mu'tazilah, Jabariyya, etc., that their number reached up to seventy-three and out of them only one sect is such that follows the ways of the Prophet ﷺ and his companions. The names and details of these sects are found in the books which are written for their details like "الملل والنحل و تلبيس ابليس" (Al-Malal wa al-Nakhal and Talbees-e-Iblees), etc.

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g. Information of Different Events

Miracle No. 57: Imam Bukhari and Imam Muslim have stated in their Hadith collections on the authority of Hadhrat Abu Hurairah رضي الله عنه that the Prophet ﷺ observed: "Before the Doomsday comes, so much violent fire will come out of Hijaz that it would light the necks of the camels walking on the land from Syria to Basrah." That is to say that this fire will be so tremendous that it will come out from Hijaz and its light will be so illuminative that the camels of Syria will walk in its light.

This prediction, also, proved true. During the last period of the Abbasid rule, that fire came out of the sacred city of Madinah on the 4th Jamadi-ul-Aakhir on Friday after Isha. That fire was so huge that it looked like a big city, in which its fort, tower turret were appearing. This fire was twelve miles long, four miles wide and one and a half man's stature high. It moved like a flood with billows and it thundered like lighting. It had this strange characteristic that it burnt the stones and dissolved the mountains to flow like powder; but it had no effect on the trees. Its light was such that the Madanese worked at night as if it were day. The people saw its light till Makkah, Basrah and Teema. Allama Qistalani was alive during that period. He has written a permanent book about this fire. It is stated in this book that this fire lasted from third Jumadi-al-Ula till 27th Rajab, i.e.for 54 days. Sayyid Samhoodi in his book "كتاب الوفاء باخبار دار

المصطفى" (Kitab-ul-Wafa be-Akbar-e-Dar-ul-Mustafa) and Sheikh Abdul Haq Muhaddith Dehlavi in his book "جذب القلوب" (Jazb-ul-Quloob) and in the translation of "Mishkaat" have given its description. This prediction of the Prophet ﷺ was stated in the books "Sahi Bukhari" and "Sahi Muslim" several hundred years before the happening of this event and it proved so true that nobody can dare deny it because the people saw, after six hundred years, this prediction being materialised. May Allah Almighty shower His blessings and peace on His true Prophet ﷺ, his progeny and his companions.

Miracle No. 58: In the Hadith collection of Imam Abu Dawood it is stated on the authority of Hadhrat Abu Bakr رضي الله عنه that the Prophet ﷺ said: "There will be a big city on the bank of the river Tijris and a big bridge over it. In the last era the Turks with broad faces and small eyes will attack and encamp at the bank of the river. The Muslim population will be divided into three groups. One group will load their luggage on the bullocks and run away from the city. The second group will surrender and take the shelter of the Turks. Both these groups will be ruined. The third group will keep their families in the city and will march forward and will fight against the pagan Turks. This group will receive the status of martyrdom in the war."

This prediction of the Prophet ﷺ, also, proved true word by word. Thus, during the rule of the Abbasid caliph Mu'tasim Billah, Tatar Turks attacked the Muslim's populated city of Baghdad. There is the river Tijris in Baghdad and there was a bridge, also, on the river in those days. The Turks besieged the

city. Those Muslims who fled from the city, with their families, could not save themselves and the Turks killed them. Some Muslims begged shelter from the Turk invaders, Mu'tasim Billah and some nobles being among them. They promised loyalty to the Turks, but the Turks murdered them, also. The third group consisted of such persons who fought war against the disbelievers. Allah Almighty bestowed martyrdom upon this group. The first two groups were defeated both in this world and the world hereafter because they lost their life and could not get the status of martyrdom in the world hereafter. The third group attained a good name for bravery and their Doomsday was, also, set right. The book, i.e.Hadith collection of Imam Abu Dawood, which contains this prediction, was written four hundred years before this event. It discloses the truth of the Holy Prophetﷺ.

Miracle No. 59: Imam Baihaqi has stated in "Dalail-e-Nubuwwat", on the authority of Hadhrat Zaid bin Arqamؓ that Zaid fell sick and the Prophetﷺ came to visit the patient and said: "O Zaid! you will recover from this disease but what will be your condition when you will remain alive after me and you will get blind?" Zaid bin Arqam submitted: "I shall keep patience and I will desire the reward for virtue." The Prophetﷺ observed: "If you keep patience, you shall go to the paradise without accounts." Unaisa, the son of Zaid stated that Hadhrat Zaid bin Arqamؓ had gone blind. Then, after a long time, Allah Almighty set his eyes right and then, he passed away.

The prediction of the Prophetﷺ proved true. Recovering from the disease for which the Prophetﷺ went to visit him, and then, his becoming blind after

the Prophet's death — all that took place in accordance with the prediction of the Prophet ﷺ.

Miracle No. 60: It is stated in the Hadith collection of Imam Muslim, on the authority of Hadhrat Asma binte Abu Bakr رضي الله عنها, that the Prophet ﷺ observed: "There will be a very ferocious and cruel person in the Saqeef tribe and there will be another person in the same tribe who will be a great liar."

This prediction of the Prophet ﷺ, also, proved true. The well-known ferocious person with the name of Yusuf bin Hajjaj was born in the tribe of Saqeef. His ferociousness is unparallelled. Some books throw light on his cruelty that he could not get as much pleasure in anything as in innocent murder. Thus, it is stated in the Hadith collection of Imam Tirmizi, on the authority of Hasham bin Haban that Hajjah committed innocent murder of one lac and twenty thousand human-beings. The other person of the tribe of Saqeef who is told as a liar is Mukhtar Saqafi. He was a great liar and fraudulent. On the basis of a false excuse, he claimed vicegerency of Imam Muhammad bin Hanfiah and on the pretext of taking revenge of the blood of Hadhrat Imam Husain رضي الله عنه, he attained state and reputation. In the end, he asserted his claim for prophethood. From a report of "Mishkaat", it is known that Hadhrat Asma told Hajjaj on his face that he was the proof of this prediction of the Prophet ﷺ.

Miracle No. 61: It is stated in "Musnad Abu Yaala", on the authority of Hadhrat Abu Ubaidah رضي الله عنه, that the Prophet ﷺ stated: "The Islamic set up of my Ummah will remain absolutely accurate. First of all, a person from Umayyad dynasty will create disorder in it. The name of the person will be Yazeed."

This prediction, also, proved true. A mischief took birth in the Islamic system when an evil-doer and drunkard person like Yazeed became the king of the Muslims. His army martyred Hadhrat Imam Husain ؓ. The same army attacked Madinah and besieged Ka'bah and patted stones on Ka'bah so much that its roof which was made of wood met with misfortune. Not only that, it threw fire made by burning cotton containing acid through catapult on Ka'bah resulting in burning its curtains and walls. In this way, the prediction of the Prophet ﷺ proved true.

In this Hadith, though there is some weakness and the chain of Abu Yaala is weak, there is a report of this subject, in the "Musnad-e-Rumani", on the authority of Abu Dawood. The report of "Musnad-e-Rumani" gets support from many other Ahadith, in addition to this Hadith. Thus, it is stated that Hadhrat Abu Hurairah ؓ used to pray to Allah Almighty: "O Allah! I seek Your Shelter from the beginning of the year 60 A.H. and the government of tender years of age." The rule of Yazeed started in 60 A.H. and Hadhrat Abu Hurairah ؓ had died in 59 A.H. It seems that Hadhrat Abu Hurairah ؓ was conversant about the rule of Yazeed and its evils in accordance with the Hadith of the Prophet ﷺ. According to another report stated in the Hadith collection of Imam Abu Dawood, on the authority of Hadhrat Huzaifah ؓ, that the Prophet ﷺ had told the names of all the mischief-mongers with their parentage, who will appear till the Doomsday. Thus, he must have told the name of mischievous person like Yazeed as it is present in the above-mentioned Hadith.

Miracle No. 62: Imam Hakim, Baihaqi and Abu Naeem stated that the Prophet ﷺ said to Thabit bin

Qais bin Shamas: "O Thabit! you will remain alive with a praise-wrothy life and you will be killed as a martyr."

This prediction proved absolutely true. Hadhrat Thabit ﵁ attained a high status by being martyred at the place of Yamamah in the battle against Musailmah Kazzab during the Khilafat of Hadhrat Abu Bakr﵁.

Miracle No. 63: Imam Abu Dawood stated in his Hadith collection on the authority of Hadhrat Abu Zar Ghafari﵁ that the Prophetﷺ addressed me and said: "At a time, in Madinah, there will take place so heavy a bloodshed that the blood will freeze on her black stones and the stones will not be visible because of the abundance of blood."

This prediction, also, proved true after the martyrdom of Hadhrat Imam Husain﵁, when most of the imperious turned away their face from the obedienof Yazeed because of his sinfulness. Yazeed sent a ferocious army on Madinah, making Masraf bin Aqbah the commander-in-chief. Thus, at the place called Harra, where black stones are found, a severe battle was fought. In this battle, hundreds of the companions and their descendants were martyred and the black stones of Harra were covered with blood.

Miracle No. 64: In the Hadith collection of Imam Abu Dawood it is stated on the authority of Hadhrat Anas﵁, that the Prophetﷺ observed: "O Anas! people will populate new cities. One of those cities will be Basrah, by name. See that if you enter that city, save yourself from its stony and saline soil, gardens, bazars and the doors of the rich and live at its distant corner because this city will be caused to

sink in the earth. It will hailstone on it and earthquake will come into it. The people will be disfigured."

This report has two predictions. First that a new city will be populated with the name of the Basrah and second that it will meet four types of torture. The first prediction proved true and the second one will prove true, *In sha Allah!* Regarding the materialisation of the first, the Muslims had a war with the Persians. The Persians had a junction of the route to India at the place where now Basrah is populated. Hadhrat Umar ﷺ felt anxiety that the Persians might seek help from India against the Muslims. Therefore, the Muslim population must be increased there. Thus, by his order, Hadhrat Utbah bin Ghazwan ﷺ laid foundation of Basrah in 17 A.H. about which the Prophet ﷺ had predicted.

Miracle No. 65: Imam Tabri stated on the authority of Hadhrat Rafe bin Khadij ﷺ that the Prophet ﷺ said to those who were present with him: "The molar of a man out of this gathering of yours will be like Uhad mountain, in the Hell."

Hadhrat Abu Hurairah ﷺ stated that he was, also, present in that gathering and all the people of that gathering had died except him and none of them was found like a Hellish one. Hadhrat Rafe bin Khadij ﷺ further told that he, out of that gathering, was alive and another man got apostate and was killed in the war of Yamamah. Thus, the prediction of the Prophet ﷺ that one man belonging to that gathering will join the Hell, proved true.

It is written in the book "Nasim-ur-Riaz" that the name of that man was Rajjal bin Unqawah. He belonged to Yamamah. This person came to the

Prophet ﷺ with the delegation of Bānu Hanafiah and learnt the Holy Quran after embracing Islam. When Musailmah claimed prophethood, this man believed in him and gave up Islam and was killed by Hadhrat Zaid bin Khattab رضي الله عنه, while fighting for Musailmah in the war of Yamamah and joined the Hell.

Miracle No. 66: Imam Baihaqi has stated in his Hadith collection on the authority of Hadhrat Abu Zar Ghafari رضي الله عنه, that his wife started weeping near the time of death of her husband, that Abu Zar was dying at the place called Rabzah where there had been no population except a jungle and she apprehended no arrangement for his burial, etc. Seeing that, Hadhrat Abu Zar Ghafari رضي الله عنه said to her: "Don't weep. The Prophet ﷺ addressing a gathering of the Muslims – and I was present in that gathering – had observed: 'A person from amongst you will die at a place where there would be no population. For his funeral, a group of the Muslims will reach.' It is I myself about whom the Prophet ﷺ had told. Umme Zar! you go and wait for the group on the way."

She stated: "I, accordingly, went on the way and found that the passengers had been coming from a far away place. When they approached near, I told them all what had happened. Hearing that, they came to Abu Zar." Hadhrat Abu Zar Ghafari رضي الله عنه said to them: "From amongst you, he should give me coffin, who is neither a government servant nor a rich man." A youngman advanced forward and said to Abu Zar: "O uncle! I give you my trouser-string and two sheets of cloth for coffin, which are made of cotton and spun by my mother." Abu Zar accepted that coffin. When he died, those very men washed the dead body, performed funeral rites and prayers and buried him. Thus, the prediction of the Prophet ﷺ proved true. He

died at an uninhabited place, but a group of people participated in the burial ceremony.

Miracle No. 67: It is stated in the Hadith collections of Tabrani and Baihaqi, on the authority of Ibne Hakeem Ghabti that whenever Hadhrat Abu Hurairah ؓ met him, he did enquire about Samrah bin Jandab how he had been. When I responded that he had been quite well, Hadhrat Abu Hurairah ؓ felt happy. On my asking as to why he asked again and again about Samrah, Hadhrat Abu Hurairah ؓ replied: "We, ten men, were present in a house. The Prophet ﷺ said: "Out of you ten men, the person to die last will be in the fire." Then, Hadhrat Abu Hurairah ؓ told that eight out of ten men had died till then, Samrah bin Jandab and he being surviving then. He expressed his apprehension that if Samrah bin Jandab died first, he would become the last man to go to the fire according to the words of the Prophet ﷺ. Abu Hurairah's condition was this that he would have become unconscious if someone had expressed Samrah's death even by way of joking. At last, Hadhrat Abu Hurairah ؓ died before Hadhrat Samrah ؓ.

Ibne Asakir narrated from Ibne Seereen that Samrah fell ill with the Kazaz disease. Kazaz is a disease which causes the patient feel severe cold. Hadhrat Samrah ؓ used to sit on the lid of a big pot containing very hot and boiling water, in order to take heat. One day, it so happened that he fell in the boiling water and burnt to death. The prediction of the Prophet ﷺ proved true. The Prophet's command that the last dying man will be in the fire, was misunderstood by the people to mean that he would go to the Hell whereas the statement of the Prophet ﷺ meant that the last dying man will die of burning in

the worldly fire. It did not mean that he would be Hellish. Thus, Samrah bin Jandab died of burning in the hot water.

Miracle No. 68: Imam Bukhari and Imam Muslim narrated in their Hadith collections on the authority of Hadhrat Abu Saeed Khudhri رضي الله عنه that the Prophet ﷺ observed: "Gradually, you people will exactly copy those people who have passed before you so much so that if they had entered the hole of Patrago, you will, also, follow them." The people asked if the previous people meant the Jews and the Christians. The Prophet ﷺ responded in the positive with emphasis.

The prediction of completely following the foot-steps of the Jews and the Christians proved true. The Jews used to be jealous, conceal the truth and misled in the religious issues. They used to follow the commands favouring them and cancel those going against their interest. All these things of the Jews are found in scholars of this Muhammadan Ummah. It was their habit that they assigned the status of Allah to their prophets and saints. This habit of theirs is found in the ignorant descendants of spiritual guides. In addition to it, the people are following the Jews and the Christians in respect of their style.

Miracle No. 69: It is stated in the Hadith collections of Tabrani, Dar Qutni and Baihaqi that the Prophet ﷺ addressed Hadhrat Abdullah bin Zubair رضي الله عنه: "You will do harm to the people and they will do harm to you."

This prediction, also, proved time. Hadhrat Abdullah bin Zubair رضي الله عنه became Khalifah after the death of Hadhrat Ameer Muaviah رضي الله عنه and martyrdom of Hadhrat Imam Husain رضي الله عنه, in 64 A.H. His Khilafat was admitted by all the Muslim regions except Syria. Abdul Malik bin Marwan sent, in 73 A.H. a big army

under the command of Hajjaj to fight against Hadhrat Abdullah bin Zubair. This army besieged Makkah and martyred Hadhrat Abdullah bin Zubair. Thus, harm done to Hadhrat Abduallah bin Zubair was that he was martyred by the people and his family members, also, underwent many troubles. The harm done to the people by Hadhrat Abdullah bin Zubair was that the people of Makkah got worried by the attack of Hajjaj. Many people were killed. As the house of Hadhrat Abdullah bin Zubair was near the Ka'bah, Hajjaj stoned at his house which caused shock to Ka'bah, also. In addition to it, this harm was, also, done to the people that his killers deserved tpenalty in the world hereafter. Anyhow, this prediction proved true.

Miracle No. 70: Imam Baihaqi and Ibne Adi narrated that the Prophet ﷺ said about Zaid bin Saujan: "His one limb will go to the Paradise before the whole body."

This prediction proved true. Some historians have written that his left hand was cut and he was martyred in the battled of Nahawand.

Miracle No. 71: Imam Baihaqi and Hakim have stated on the authority of Hasan bin Muhammad that the Prophet ﷺ said to Hadhrat Umar about Suhail bin Amro: "It is hoped from Suhail to do some such action and make such a speech that may please you." Thus, it happened the same. When the news of the death of the Prophet ﷺ reached Makkah, the people of Makkah were very much upset. They were about to deviate from the path of Islam, Suhail stood up and made such a speach as was delivered by Hadhrat Abu Bakr Siddiq in Madinah. The address of Hadhrat Suhail gave the people satisfaction and

they remained steadfast on the religion of Islam. When Suhail bin Amro was a disbeliever, he was so good a speaker that he could produce excitement among the disbelievers against the Prophet ﷺ. When he was brought before the Prophet ﷺ as a prisoner of the battle of Badr, Hadhrat Umar رضي الله عنه said to the Prophet ﷺ: "If you grant me permission, I may break two of his front teeth disabling him to make an effective speech and producing excitement among the disbelievers against us." The Prophet ﷺ at that time predicted: "Do not break his teeth. I hope that he will please you with his speech." Thus, on the death of the Prophet ﷺ his speech pleased the people and all the Muslims were satisfied. Hadhrat Suhail bin Amro رضي الله عنه had embraced Islam after the battle of Badr.

Miracle No. 72: It is stated in "Sahihain" on the authority of Hadhrat Jabir رضي الله عنه, that the Holy Prophet ﷺ observed: "Very soon, people from my Ummah will spread on the floor Anmat i.e.fine and precious matting."

Thus, this prediction proved true. The companions, in the beginning were very poor and penniless. Later on, they became wealthy and fine garments were available to them. The narrator of this Hadith, himself, had good kind of beddings in his house. Whenever his wife wanted to spread fine beddings, Hadhrat Jabir رضي الله عنه prohibited her from it saying: "The Prophet ﷺ has informed that the beddings of my Ummah will become richly. This is a prediction of the Holy Prophet ﷺ and precious things are not good." His wife said: "When the Prophet ﷺ has informed us to the fine beddings, accordingly, we must sit on that because it is a reward from Allah Almighty."

Miracle No. 73: It is stated in "Sahihain", on the authority of Hadhrat Abdullah bin Abbas رضي الله عنه, that the Prophet ﷺ observed about Musailmah Kazzab. that Allah Almighty would ruin him. Musailmah belonged to Bani Hanifah. He came to Madinah and sent a message to the Prophet ﷺ: "I shall obey you if you nominate me for the government after you." At that time, the Prophet ﷺ had a branch of tree in his hand. Pointing to the branch he said: "If Musailmah demands even this branch from me, as a condition of my obedience, I shall not give it to him." Hearing this, Musailmah went away from Madinah and claimed prophethood. Thus, the Prophet ﷺ predicted for him that he would be killed. After the death of the Prophet ﷺ thousands of people believed in his prophethood. Hadhrat Abu Bakr Siddiq رضي الله عنه sent an army under the command of Hadhrat Khalid bin Waleed رضي الله عنه to fight against Musailmah. Hadhrat Khalid رضي الله عنه became victorious and Musailmah was killed in the same battle and the prediction proved true.

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h. Events of the Period of the Prophet ﷺ about which He Informed Beforehand

Miracle No. 74: It is stated in the Hadith collection of Imam Bukhari, on the authority of Hadhrat Anas bin Malik رضي الله عنه that the Prophet ﷺ gave the details of the martyrdom of Hadhrat Zaid رضي الله عنه, Ja'far and Abdullah bin Rawaha to the people before its actual news came. He observed: "Zaid took the flag and was martyred. Then, Ja'far took the flag and he, also, was martyred. After that, Ibne Rawaha took the flag and was martyred." While stating that, tears were flowing from his eyes. In the end, he observed: "Allah's sword took the flag and the Muslims became victorious."

This event relates to the Mutah war. Mutah is situated in Syria. It is at one month's distance from Madinah. The ruler of Mutah had killed the ambassador of the Prophet ﷺ that is why the Prophet ﷺ sent an army under the command of Hadhrat Zaid bin Haritha رضي الله عنه to fight against him. While appointing him the commandant of the army, the Prophet ﷺ observed: "If Zaid is martyred, the commander of the army will be Ja'far. If Ja'far is martyred, Abdullah bin Rawahah will command the army. If he is, also, martyred, the Muslims will themselves appoint their commander from among themselves." Thus, the same happened in this battle. All the three persons were martyred one after another. Then, the people made Khalid bin Waleed

their commander and Allah Almighty granted conquest to the Muslims under his command. The Prophet ﷺ predicted about this event one month before, staying in Madinah.

Miracle No. 75: It is stated in "Sahihain", on the authority of Hadhrat Abu Hurairah, that the Prophet ﷺ informed about the death of Negus, the king of Abyssinia, on the same day when he died. The Prophet ﷺ went to the chief mosque along with his companions and offered funeral prayers for Negus. The title of the kings of Abyssinia used to be Negus. The real name of this king was Ashamah. Previously, he was a Christian, but he embraced Islam on receiving the Prophet's letter inviting him to Islam. He clearly declared that the prophet, described in previous divine books, is this very prophet. He developed a great attachment to the Prophet ﷺ. When the king died, the Prophet ﷺ was granted the information of his death even though the king lived at a very long distance. The Prophet ﷺ offered his funeral prayers.

According to the followers of Imam Shafi, offering prayers of a dead man not present is not permissible, but according to the followers of Imam Abu Hanifah, it is permissible on the basis of their contention that the funeral of Negus was secretly known to him and, therefore, it was not absent for him.

Miracle No. 76: It is stated in the Hadith collection of Imam Muslim, on the authority of Hadhrat Jabir that the Prophet ﷺ was coming back from a journey. When he reached near Madinah, a wind storm blew so severely that the riders were about to fall. At that time, he observed: "This wind has blown for the death of a hypocrite." On reaching Madinah, it was

known that a hypocrite, Rafaah bin Zaid by name, had died. Thus, this prediction of the Prophet ﷺ proved true.

Miracle No. 77: It is stated by Imam Ahmad bin Hambal on the authority of Abdullah bin Abbas and by Imam Baihaqi and Hakim on the authority of Hadhrat Ayeshah Siddiqah, that Hadhrat Abbas bin Abdul Muttalib رضي الله عنه came as a war prisoner after Badr. For his release, the amount of Fidyah or ransom was fixed so that the prisoner might get his release after its payment. Hadhrat Abbas رضي الله عنه submitted: "I have not got the amount to ransom which is imposed upon me." The Prophet ﷺ observed: "O Abbas! what about that money which you have left with Ummul Fazl, dug under the ground and while going to the Badr field, you had told her that that money would be for his children if he was killed during the journey." Hearing this, Abbas was surprised and said: "O Apostle of Allah! nobody knew about that money except me and Ummul Fazl." Then, Hadhrat Abbas رضي الله عنه managed the ransom money from the same asset. This indicates that the Prophet ﷺ told this in absentia by way of a miracle; otherwise nobody knew about this asset except Hadhrat Abbas رضي الله عنه and Hadhrat Ummul Fazl رضي الله عنها.

Miracle No. 78: Imam Baihaqi and Tabrani stated that, after the Badr war, Safwan bin Umayyah bin Khalaf and Umair bin Wahab bin Khalaf were sitting at the place called Hajrah near Ka'bah and were mentioning the people who had been killed in Badr. Safwan said: "After our men's killing, the life has become tasteless." Umair said: "True it is. I am under debt and have nothing to pay back. I fear my children will perish me. Had I not been taken by this danger, I would have gone and murdered Muhammad ﷺ. One

of my sons is a prisoner with Muhammad ﷺ. I could reach there on this pretext." Safwan thought it a good chance and promised to repay his debt and look after his children in the event of Umair's death. Umair sharpened his sword, poisoned it and moved to Madinah. He caused his camel sit down near the Prophet's Mosque. The sword was hanging from his neck. As soon as Hadhrat Umar ؓ saw him, he said: "This enemy of Allah has come with a bad intention." He sent the report of his arrival to the Prophet ﷺ. The Prophet ﷺ said: "Bring Umair to me." Hadhrat Umar ؓ went, took possession of his sword and brought him to the Prophet ﷺ. The Prophet ﷺ observed: "Umair, come here." When he came nearer, the Prophet ﷺ said to him: "What brings you here?" He replied, "I have come to you for recommendation of good treatment to my prisoner son". The Prophet ﷺ enquired: "What was the necessity of hanging the sword from the neck?" He replied: "This sword is of no use." By that, he meant that the purpose for which he came, was not fulfilled. The Prophet ﷺ said to him: "Speak the truth and state the purpose of your arrival." Again, he repeated his reply of recommendation for good treatment to his prisoner son. Hearing that the Prophet ﷺ disclosed his evil designs: "You and Safwan had gathered at the place called Hajrah and such and such talk took place between you. So, you have come for my murder at the responsibility of Safwan." When Umair heard this from the Prophet ﷺ he exclaimed: "I bear witness that indeed you are the Apostle of Allah Almighty. No third man except me and Safwan knew my intention. I swear by Allah that only Allah has informed you about that. I thank Allah for his guiding me towards Islam." Then, the Prophet said to the companions: "Teach your brother Umair religious points and the

Holy Quran and set his prisoner free." This event, also, throws light about the truth of his informing the news in absentia and it is an open proof of his miracles.

Miracle No. 79: Imam Baihaqi stated on the authority of Hadhrat Urwahؓ, that once, the Prophet's she-camel was lost. It could not be available in spite of searching it very much. A hypocrite, Zaid bin Nusaib by name, taunted the Prophetﷺ that the Prophetﷺ claimed to tell about hidden things but, as regards his own she-camel, he did not know where it was and why did he not tell him about it, who brings revelation to him. Hadhrat Gabriel came and informed the Prophetﷺ about the taunting of the hypocrite and informed the Prophetﷺ about the whereabouts of the camel. The Prophetﷺ observed: "I do not claim to inform about the hidden things; but I tell that Allah has told me about the taunting of the hypocrite and whereabouts of my she-camel that it is now in such and such valley, with its bridle confused with a tree." Hearing this, the companions ran towards that valley and found the she-camel exactly in the same condition as was told by the Prophetﷺ. From this, the miracle of the Prophet's informing about the hidden things is evident.

Miracle No. 80: It is stated in "Sahihain", on the authority of Hadhrat Aliؓ, that the Prophetﷺ ordered me, Zubair and Miqdad: "You go to the place called Khakh (situated in between Makkah and Madinah). There, you will find a woman possessing a letter. Snatch the letter from her and bring it to me." We all the three rode the horses and reached there. We found the woman there. We asked her to hand over the letter to us, but she denied the existence of the letter with her. We frightened to strip her naked

and make search if she did not voluntarily hand over the letter to them. Hearing this, she took out a letter from her back-knot of hair and gave it to us. With the letter, we came to the Prophet ﷺ.

This letter was written by Hatib bin Multabaah to the polytheists of Makkah. The Prophet ﷺ intended to fight with them but kept this fact a secret, but Hatib wanted to leak out this secret. When the Prophet ﷺ asked Hatib the reason for that, he replied: "All my descendants live in Makkah. I have no relative over there to help my children. Therefore, I thought it proper to do a kindness to the Quraish of Makkah in order to avoid harm to my progeny." Hearing that, Hadhrat Umar ؓ submitted to the Prophet ﷺ: "If you grant me permission, I may kill this hypocrite." The Prophet ﷺ observed: "No! Allah has granted special favour on the Badri companions. (Hatib, also, was Badri, i.e.he took part in the battle of Badr). He has forgiven their faults." Hatib wanted to disclose to the Quraish the intention of the Prophet ﷺ to attack on Makkah. So, he wrote a letter to the effect that Muhammad ﷺ was going to attack on them. He further informed them: "I swear by Allah that Allah will help him even if he alone attacks on you. Allah will make him dominant on you. You must think of your defence." He wanted to send this letter to the Quraish in Makkah very secretly through an old woman; but Allah informed the Prophet ﷺ about it and the woman was caught. This event indicates the grandeur of prophethood and excellence of the Badri companions. Because of his excellence and glory, Hatib was forgiven after being given mere a warning. Hatib clearly admitted his fault committed merely on account of the love for the children and not at all because of the love of disbelief.

Miracle No. 81: Imam Baihaqi stated in "Dalail-e-Nubuwwat" on the authority of Imam Zuhri, that the Prophet ﷺ informed the Quraish: "The agreement deed in which all the people agreed on the boycott and enmity with the Bani Hashim, is eaten up by the termite. On that paper, only the name of Allah Almighty, is left. The rest of the writing is diminished." When the Quraish noticed this agreement deed, they exactly found it accordingly.

The detail of this event is this that when the Prophet ﷺ was commissioned with prophethood and Islam started spreading in Makkah and disagreement of idol-worship began, the disbelieving Quraish felt very much grieved. At first, the Quraish intended to murder the Prophet ﷺ but Abu Talib and the Bani Hashim did not agree to it. Then, the Quraish and Bani Hashim said to Abu Talib: "Either you hand over Muhammad ﷺ to us or exile yourselves in a valley, breaking all relations of brotherhood with us." Abu Talib and Bani Hashim accepted the latter offer and all of them went to a valley. In this connection, the Quraish, mutually agreeing, wrote a treaty-deed and hung it from the wall of the Ka'bah. In it, it was emphasised that nobody would maintain any relation with the Bani Hashim so much so that the grain sellers from the villages be prohibited from selling the foodgrain to the Bani Hashim. The Prophet ﷺ stayed in the same valley for three years and underwent many hardships. At that time, Allah Almighty informed the Prophet ﷺ that the treaty-deed agreed upon by the Quraish had been eaten up by the termite except the piece from that paper on which the name of Allah was written. The Prophet ﷺ informed Abu Talib about that. Abut Talib went to the Quraish and apprised them of this news. He suggested them to check the treaty-deed and offered

them handing over of Muhammad ﷺ to them if the news was found false. He further asked them (the Quraish) not to tease them (the Bani Hushim) anymore if the information given by Muhammad ﷺ proved true. The Quraish checked the treaty-deed accordingly and found it eaten up by the termite except the piece of paper on which the name of Allah had been written. Seeing this, the Quraish felt sorry for their doings and asked the Bani Hashim to leave the valley and come into the inhabitated area, i.e.in Makkah. The information, which the Prophet ﷺ gave in absentia, proved true. This was a miracle of the Prophet ﷺ that he informed about a thing of which nobody had any information.

Miracle No. 82: Imam Baihaqi has stated that the Prophet ﷺ informed about Chosroes to be killed on the morning after the night during which he was murdered. The detail of this event is that in 6 A.H., the Prophet ﷺ wrote letters to many kings inviting them to embrace Islam. Thus, he wrote a letter to Chosroes, the king Persia. He tore the letter of the Prophet ﷺ and shouted: "Why did Muhammad ﷺ write his name before mine?" Chosroes ordered Bazan, governor of Yemen under his rule, to send two clever and sharp men for arresting the claimant of prophethood and bring to him." Bazan sent two men. They came to the Prophet ﷺ and made a very bold speech asking the Prophet ﷺ to go to Chosroes. The Prophet ﷺ observed: "Yesterday at mid-night, Sherwiyah, the son of Chosroes has murdered him." This news was revealed to him by Allah Almighty. The next morning, the Prophet ﷺ called those two persons and observed: "Go, last night, Sherwiyah has killed Chosroes." Both of them went to their governor Bazan and told him this news. Bazan said: "If this news proves true, he is really a prophet." Thus, in

those very days, Bazan received a letter from Sherwiyah stating he has killed Chosroes because Chosroes was cruel. The person who has claimed prophethood in Arabia, do not oppose and tease him. Knowing the truth of the information given by the Prophetﷺ he embraced Islam along-with his two sons. It is, also, stated that when Chosroes tore the letter of the Prophetﷺ he cursed the Chosroes praying to Allah for breaking his family into pieces. Thus, it happened exactly the same and his rule was diminished in a few days.

Miracle No. 83: Imam Abu Dawood and Baihaqi stated on the authority of Asim bin Kulaib, that the Prophetﷺ went to attend the funeral rites of an Ansari. After the burial of the dead body, the mistress of the dead body arranged a feast for the Prophetﷺ. The Prophetﷺ went to her house. The food was brought before the Prophetﷺ. When he chewed the first morsel, before swallowing, the Prophetﷺ observed: "The goat, of which this meat is, was taken without permission of its master."

Thus, the woman described the detail stating: "I sent a servant for purchasing a goat from the place Nafee, the goat market, but no goat was available there. Then, I sent the servant to a neighbour who had recently purchased a goat. The neighbour was not present in the house. I sent the servant to his wife who sent the goat in the absence of his husband. Hearing that, the Prophetﷺ said: "Feed this meat to the prisoners because they were not Muslims, and the Muslims are not permitted to eat such food." It led to the fact that the hidden thing which the Prophetﷺ felt, proved true.

Miracle No. 84: It is stated in "Mojam Kabeer" and "Bazar" on the authority of Abdullah bin Umar, that one day, he was sitting near the Prophet ﷺ in the mosque. Thus, an Ansari and a person from the tribe of Saqeef came there. After salutation, both of them submitted: "O Apostle of Allah! we have come to you for asking something." The Prophet ﷺ observed: "If you so desire, I can tell you what you want to ask from me." They said: "O Apostle of Allah! tell us what we want to ask from you." The Prophet ﷺ observed: "You have come to enquire what reward is given for visiting Ka'bah, two Rakat prayer after circumambulation, running between the hills Safa and Marwah, staying in Arafat, stonning pebbles and sacrificing animal." Both of them submitted: "We swear by that Being Who has commissioned you with true prophethood! we have come to you for asking these very things. You have known the secret intentions and expressed with whole truth. This was your miracle."

Miracle No. 85: It is stated in the book of Ibne Asakir on the authority of Wathilah bin Athqaa that he was present in the company of the Prophet ﷺ who was talking, sitting in the gathering of the companions. I sat in the mid of the assembly. Some of the companions said: "Sitting in the mid of the assembly is prohibited. Therefore, get up from here." The Prophet ﷺ said: "Let him keep sitting here. I know with what purpose he has come here." Wathilah stated that he submitted: "O Apostle of Allah! you tell me for what I have come here." The Prophet ﷺ observed: "You have come for enquiring about 'Birr' and doubt." I said: "I swear by that Being Who has commissioned you with truth, I have come to know about the reality of Birr and doubt." Then, the Prophet ﷺ observed: "Birr or virtue is that which

settles in heart and with which a believer is satisfied, and the doubt is that with which one is not satisfied. You should give up a thing having doubt and you should adopt a thing without any doubt even if a Muslim Jurist gives a legal opinion against it."

In fact, Wathilah meant clarification of many facts about which there is no express command whether they are good or bad. Thus, the Prophet ﷺ fixed the hearty satisfaction of a pious believer as a criteria in respect of such facts. The Prophet ﷺ here, also, disclosed the hidden idea of the companion.

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2. Miracles about the Angels

Miracle No. 86: It is tested in "Sahihain" on the authority of Hadhrat Sa'ad bin Abi Waqqas that he saw on two sides of the Prophet two persons dressed in white garments and they were fighting very bravely against the disbelievers. They were never seen before. These were the two angels, Gabriel and Makail. Allah Almighty sent angels in many battles for assisting the Prophet. Thus, according to the Quranic reference, five thousand angels came to help in the battle of Badr. Similarly, the angels came in the battles of Uhad and Hunain, also. Coming of the angels for help is from among the miracles of the Prophet.

Miracle No. 87: It is stated in the "Sahih Muslim" on the authority of Hadhrat Abdullah bin Abbas, that an Ansari was chasing a polytheist on the day of Badr. All of a sudden, the Ansari heard the sound of beating of lash and heard a voice as if any rider was saying: "Move on, Haizoom!" To his surprise, the Ansari saw the polytheist dead. His nose and mouth had burst and all space of those limbs had become greenish on account of the effect of lashing. The Ansari came to the Prophet and related all the event. The Prophet observed: "You are correct. That was an angel from the third sky, who had come for our help."

Miracle No. 88: Imam Baihaqi and Ibne Ishaq have stated in their Hadith collections on the authority of Hadhrat Abu Waqid Laithi رضي الله عنه, that he sprang to kill a polytheist. He stated: "Before my sword fell on him, to my surprise, I saw his head cut from the body, lying on the ground." There is a similar report in the Hadith collections of Hakim, Baihaqi and Abu Naeem on the authority of Sahl bin Hanif. He stated: "On the day of . Badr, as soon as we moved our swords towards the polytheists, their heads fell on the ground before the reaching of the swords to their heads." It was due to the help of the angels who were sent to the Muslims for killing the disbelievers. This is one of the miracles of the Prophet ﷺ.

Miracle No. 89: It is stated by Imam Baihaqi on the authority of Hadhrat Abu Bardah bin Niaz رضي الله عنه, that he brought three heads cut from their bodies and submitted: "Out of them, two are killed by me. As regards the third one, it is not known who has killed him. I saw only this much that a white-coloured long man killed him and went away. I picked up his head." The Prophet ﷺ said: "It was such and such angel who has killed the third one."

Miracle No. 90: It is stated in the Hadith collection of Imam Baihaqi on the authority of Sayeb bin Abi Habeesh (who came for fighting in the battle of Badr for disbelievers). He stated: "By Allah! I, also, fled with . the Quraish after being defeated. Nobody had imprisoned me. All of a sudden, a white coloured long man was visible riding on a horse between the earth and the sky. After tying me, he threw me on the ground. In the meantime, Hadhrat Abdur Rehman bin Auf رضي الله عنه came. Seeing me tied, he enquired from the army men as to who had tied me. Nobody responded that he had tied me. In the tied condition,

he took me to the Prophet ﷺ. The Prophet ﷺ asked me: 'Who has tied you?' I replied: 'I do not recognise who tied me.' I did not think it proper to tell the scene which I saw at the time of tying me because it would have resulted in the mention of angel and the truth of Islam. Hearing that, the Prophet ﷺ observed: "Some angel has bound you."

Miracle No. 91: It is stated by Imam Ahmad bin Hambal and Ibne Jareer on the aof Hadhrat Abdullah bin Abbas رضي الله عنه and by Imam Baihaqi on the authority of Hadhrat Ali رضي الله عنه that Hadhrat Abul Yasr رضي الله عنه had arrested Hadhrat Abbas رضي الله عنه in spite of the fact that Hadhrat Abul Yasr رضي الله عنه was a very weak man and Hadhrat Abbas رضي الله عنه was a very strong man. The Prophet ﷺ asked Hadhrat Yasr رضي الله عنه: "How did you imprison Abbas?" Hadhrat Abul Yasr رضي الله عنه replied: "In imprisoning him, a certain person helped whom I saw neither before nor afterwards." The Prophet ﷺ observed: "It was an honourable angel who helped you."

Miracle No. 92: In a report by Imam Baihaqi is his Hadith collection, Suhail bin Amro narrated his first hand account that he saw many fair-complexioned men riding on the spotted horses. Nobody could compete them. These were angels whom Hadhrat Suhail رضي الله عنه saw. They were sent for the help of the Prophet ﷺ and his companions, as is mentioned in the Holy Quran.

Miracle No. 93: Imam Bukhari stated on the authority of Hadhrat Abu Hurairah رضي الله عنه and Imam Muslim stated on the authority of Hadhrat Umar رضي الله عنه: "We were sitting in the company of the Prophet ﷺ. All of a sadden, a strange person came dressed in white garments and with black hair and there were no signs

of dust or tiredness because of travel. As soon as he arrived, he sat respectfully with his knees joining those of the Prophetﷺ. He placed both of his hands on the knees of the Prophetﷺ and started putting questions to the Prophetﷺ, one after another, in this manner.

Strange Person	O Muhammadﷺ! tell me what Islam is?
Prophetﷺ	Islam means to bear witness that only Allah is to be worshipped and Muhammadﷺ is His true Prophet, to say prayers, give Zakat, fast during the month of Ramazan and to perform Hajj or pilgrimage if one has capacity to do that. All that is Islam.
Strange Person	You are right.

The companions stated that they were surprised at the fact that the man was asking the question the answer of which was not known to him and testified the answer, which meant that everything was known to him. Then, he put another question, in this way:

Strange Person	Tell me what is called Iman?
Prophetﷺ	Iman is believing in Allah Almighty, His angels, His books, His prophets, judgment day and that Allah Almighty has predestined every goodness and every badness.

Hearing that the strange person said that he was right. The next question and answer is as follows:

Strange Person	What is Ihsan?
Prophet ﷺ	Ihsan is this that you pray Allah in the way as if you were seeing Him and you visualise that you are seeing Allah. And if this is not possible, at least, you can imagine that He is seeing you.
Strange Person	You are right.

The strange man, then put, another question:

Strange Person	When will the Judgment Day take place?
Prophet ﷺ	In this regard, I am not more knowledgeable than you.

That meant that both are equal in that aspect. Then, the strange man enquired from the Prophet ﷺ the signs of the Resurrection Day.

Prophet ﷺ	The sign of resurrection is that near the time of resurrection, the slave-girl will give birth to her mistress. (That is to say that the nobles will be very much accustomed to keep slave-girls). The boy or the girl born from the slave-girl will be princely because of the nobility of the father; but the mother will remain a slave. (It is a hint to the life of abundance enjoyment and luxury. It can, also, mean that the children will be disobedient). The children will talk to their mothers like the one who talks to one's slave. Another sign of Resurrection is that the

> ordinary people, who will be poor, pennilesss and working like shepherds, will become so wealthy that they will construct multistoreyed buildings. (That is to say that the ordinary people will attain high status and will be proud of big mansions).

Hearing this much the strange man went away. On his going away, the Prophet ﷺ made the companions run after him and bring him back to him. The people chased him but nobody was available. After sometime, the Prophet ﷺ asked Hadhrat Umar رضی اللہ عنہ: "Do you know who was this man asking me the questions?" Hadhrat Umar رضی اللہ عنہ replied: "Allah and His Prophet ﷺ know better about it." The Prophet ﷺ observed: "It was Hadhrat Gabriel who came in the shape of a petitioner to teach you how to learn religious things." Coming of an angel in the form of a man to Prophet ﷺ is a miracle.

Miracle No. 94: It is stated in "Sahih Muslim" on the authority of Hadhrat Imran bin Husain رضی اللہ عنہ: "The angels used to salute me; but, when on account of a disease I branded my body, the angels gave up saluting me. From that day, when I gave up branding my body, the angels again started saluting me." It is stated in the Hadith collection of Imam Tirmizi that the members of the family of Imran bin Husain used to hear the voice of salutation, but nobody was visible while saluting.

It is, also, stated on the basis of authentic references in "Naseem-ur-Riaz" that the angels used to shake hand, also, with Imran bin Husain. Imam Nowawi has written that Hadhrat Imran bin Husain رضی اللہ عنہ was suffering from the disease of pile. He branded his

body for the treatment so that the blood may stop; but his patience was, also, very famous. That is why the angels used to salute him. When he paid attention for the treatment, it resulted in *tark-e-tawakkul*, i.e.giving up trust in Allah and the angels gave up saluting him. Attaining so high a status by the devotees of the Prophetﷺ that the angels salute them is, also, a miracle of the Prophetﷺ.

Miracle No. 95: It is stated in "Dalail-e-Nubuwwat" and "Tabqat Ibne Sa'ad" on the authority of Hadhrat Ammar bin Yasir رضي الله عنه that Hadhrat Hamzah رضي الله عنه submitted to the Prophetﷺ: "Please, manage for me to see Gabriel in his original form." The Prophetﷺ asked him to take a seat. Hadhrat Hamzah رضي الله عنه sat down. Hadhrat Gabriel came down on the Ka'bah. The Prophetﷺ asked Hadhrat Hamzah رضي الله عنه to look at Gabriel, when he saw Gabriel shining like green emerald, he became unsonscious and fell down. This is, also, a miracle that the Prophetﷺ saw Gabriel again and again, whom if an ordinary man happens to see, gets unconscious.

Miracle No. 96: It is stated in the Hadith collection of Imam Tirmizi on the authority of Hadhrat Abdullah bin Abbas رضي الله عنه. Hadhrat Abdullah bin Abbas رضي الله عنه stated that he saw Hadhrat Gabriel twice present with the Prophetﷺ.

Miracle No. 97: It is stated in "Sahihain" on the authority of Hadhrat Usamah bin Zaid رضي الله عنه that he saw Gabriel present with the Prophetﷺ.

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Miracle No. 98: It is stated in the Hadith collection of Hadhrat Imam Muslim on the authority of Hadhrat Abu Hurairah رضي الله عنه that once, Abu Jahl swore by the idols Laat (لات) and Uzza (عزی) and said: "If I happen to see Muhammadﷺ rubbing his nose on the

ground, i.e.doing prostration in the prayer, I shall trample his neck under my feet." By chance, it so happened that, one day, the Prophet was saying his prayers, Abu Jahl advanced forward to fulfil his intention. Then, suddenly, he reversed on his steps as if he was stopping something with his hands. The people asked him what had happened. He said: "I saw a ditch of burning fire between me and Muhammad and a very terrifying scene. Some wings were, also, seen." The Prophet observed in this connection: "Had Abu Jahl come near me, the angels would have split him into pieces and took them away."

Miracle No. 99: It is stated in "Sahihain" on the authority of Hadhrat Abu Saeed Khudhri that on one night, Hadhrat Usayyid bin Hudhair was reciting Surah Baqarah. His horse, which was tied just nearby, suddenly, started jumping. Usayyid stopped the recitation. The horse, also, stopped jumping. When he again started the recitation, the horse, also, began jumping and throbbing. Usayyid, again, kept quiet. The horse, also, stopped. Similarly, it happened again for the third time that when he started the recitation, the horse started jumping and throbbimg. Thus, having said his prayers, Usayyid removed his son Yahya's bed, who was asleep nearby, so that the horse may not crush him. Then, he raised his head towards the sky. To his surprise, he saw something stretched like a tent with lighting in it.

He stated all that event to the Prophet in the morning. The Prophet twice observed: "O Ibne , keep reciting the Holy Quran." Ibne Hudhair submitted: "O Apostle of Allah! I was frightened that the horse may not crush my son. When I went near

Yahya and looked at the sky, I found the tent lighted. I kept on looking at the tent which kept rising up till it disappeared." The Prophet ﷺ enquired from Hadhrat Usayyid رضي الله عنه: "Do you know what it was?" Hadhrat Usayyid رضي الله عنه replied: "No, Apostle of Allah!" He ﷺ observed: "They were angels. They drew near you when they heard your recitation. When you stopped the recitation, they disappeared. If you had continued the recitation, the people would have seen them in the morning, i.e.they would have met those angels."

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3. Miracles about the Human Beings

This chapter includes four sections. The first section describes the miracles which relate to the blessings and guidance. The second section relates to the miracles about the healing of the patients and the calamitous. The third section states the miracles relating to revival of the dead and the fourth section describes the miracles relating to the Prophet's keeping safe from the evils of the enemies and incurring loss by them.

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a. Miracles Relating to the Blessings and Guidance

Miracle No. 100: It is stated in the Hadith collection of Imam Muslim on the authority of Hadhrat Abu Hurairah who stated: "My mother was a polytheist. I kept inviting her to Islam. One day when I invited her to embrace Islam, she expressed rudeness towards the dignity of the Prophet ﷺ and I was put to so much hardship, that I, weeping, went to the Prophet ﷺ. I submitted to him: "O Apostle of Allah! please, pray for guidance for my mother." The Prophet ﷺ prayed for my mother to Allah: 'O Allah! direct the mother of Abu Hurairah to the right path.' Hearing his prayer for my mother I, very happily, returned to my house and found the door closed. Hearing my foot-fall and guessing that it was I, she called me from inside: 'Outside, wait for a while.' In the meanwhile, I heard the sound of water falling. So, the mother opened the door after taking a bath and embraced Islam, uttering the Muslim creed in the form of testimony. I was so much pleased with it that my eyes were filled with tears. In this condition, I went to the Prophet ﷺ and apprised him with the news. On that, the Prophet ﷺ praised Allah Almighty and thanked him."

This is a miracle of the Prophet ﷺ that the woman who had a great hatred and ill- will towards the Prophet ﷺ embraced Islam as a result of the Prophet's prayer for her.

Miracle No. 101: It is stated in Sahihain on the authority of Hadhrat Abu Hurairah who said to the companions: "You complain against me that I narrate many Ahadith from the Prophet and doubt that I narrate false Ahadith whereas it will be evident after the meeting with Allah and, on that Day, His promise will be materialist in respect of those people who narrate false Ahadith. The fact is that our Muhajir or immigrant and Ansar or helpers of Madinah brethren used to be busy in trade and agriculture, respectively. As regards I myself, I always used to be in the service of the Prophet keeping aloof from trade and agriculture. Whatever was available I took it and reposed there. One day, it so happened that the Prophet observed, 'he will never forget my Hadith who will keep his cloth spread so long as I am speaking in this meeting, then wrap it up and apply it to his chest'." Hadhrat Abu Hurairah stated: "I spread my small blanket. When the Prophet completed his conversation, I wrapped it up and applied it on my chest. I swear that Being Who has commissioned the Prophet with the true religion, I never forgot any Hadith of the Prophet." Sheikh Abdul Haq Muhaddith Dehalvi has written in his commentary of "Mishkaat" that at that time the Prophet prayed to Allah for strengthening the memory of his Ummah and Allah, accordingly, accepted it.

Miracle No. 102: It is stated in the Hadith collection of Imam Baihaqi that the Prophet fondled on the head of Hadhrat Hanzalah bin Juzaim, when he came to the Prophet along with his father, in his childhood. After fondling, the Prophet prayed to Allah for him. It was the effect of the prayer that if there had been a worm in the mouth of a person or on

the udder of a goat, it would have diminished on applying it to the head of Hadhrat Hanzalah ؓ.

Miracle No. 103: It is stated in the book called "Tabrani" that when Ayed bin Amro was injured in the battle of Hunain, the Prophet ﷺ wiped the blood from his mouth and prayed for him. The palm of the Prophet ﷺ had touched his forehead. The result was that the place of the forehead, which was touched by the Prophet ﷺ always remained bright.

Miracle No. 104: It is stated in the Hadith collection of Imam Baihaqi on the authority of Amar bin Thalabah Jahni: "I met the Prophet ﷺ at the place called Sialah and embraced Islam over there. The Prophet ﷺ fondled his hand on my mouth." The result was that Amar bin Thalabah died at the age of 100 years. Those hairs of the head and the beard which were touched by the Prophet's hand did not turn white till the last moment of his life.

Miracle No. 105: Ibne Abdul Birr stated in his book "Istiyab" that one day, the Prophet ﷺ was taking a bath. His daughter Zainab binte Umme Salamah came over there. By way of affection, he sprinkled water on her face. The beauty of youth lasted on her face till the old age.

Miracle No. 106: It is stated in "Sahihain" by Hadhrat Jareer bin Abdullah ؓ: The Prophet ﷺ ordered me to demolish the idol temple of Zul Khasah but my condition was that I could not ride the horse well. Often, I fell down from the horse. When I pointed out this weakness of mine to the Prophet ﷺ and disclosed it to him, he placed his hand on my chest and prayed to Allah: "O Allah! Make him guide and guided (i.e. one who renders guidance and is holder of guidance)." Jareer stated that since that day, he never

fell down from the horse. He further told that he took with him 150 riders, demolished the idol-temple of Zul Khasah and burnt it away.

Miracle No. 107: It is stated in "Sunan Abu Dawood" on the authority of Hadhrat Abdullah bin Umar that when the Prophet came with 315 companions for the battle of Badr, he prayed: "O Allah! these people are bare-bodied, grant them dress. They are without conveyance, grant them conveyance. They are hungry, provide food to them." Thus, the Muslims got victory in the war. When they returned from the battle-field, every person possessed one or two camels, clothes and edibles. In this report, the number of participants in the battle of Badr is mentioned 315 but the well-known number is 313, 77 from the immigrants and 236 from the Ansars.

Miracle No. 108: It is stated in the Hadith collections of Tirmizi and Darmi on the authority of Hadhrat Samrah bin Jandab: "We kept eating food from morning till night with the Prophet from a bowl. It happened in this way that ten men sat and, after eating their fill, they left letting other ten come and take food. Thus, men ate in the groups of tens turn by turn." The people were surprised and they asked Samrah: "How did the food increase in the bowl?" Hadhrat Samrah, pointing towards sky, told that it was managed from there, i.e.Allah Almighty has done all that, there is nothing strange in it.

Miracle No. 109: It is stated in "Sahih Bukhari" on the authority of Hadhrat Anas: "My mother submitted to the Prophet to pray for his servant Anas." The Prophet prayed: "O Allah! Grant Anas many children and much more property. Grant him prosperity in the existing children." Hadhrat Anas

stated on oath: "My property is in huge quantity and the number of my descendants – sons and daughters and their children – is about one hundred." Ibne Jauzi has stated that the Prophet's prayer for Hadhrat Anas had so much effect that his garden bore fruit twice a year whereas the gardens of other persons bore fruit only once, during a year.

Miracle No. 110: It is stated in "Tabrani" on the authority of Hadhrat Abu Imamah that one day a girl came to the Prophet when he was taking food. The girl requested the Prophet for some food. When the Prophet wanto give her some food from the pot, the girl submitted that she was desiring some food from his mouth. So, he took some food from his mouth and gave it to the girl who ate it up. Before it, the girl was well-known to be shameless, but with the blessing of eating the morsel from his mouth, she became so modest that no woman in Madinah was more modest than her.

Miracle No. 111: It is stated in the Hadith collection of Imam Baihaqi on the authority of Hadhrat Abu Rehman bin Auf that, because of the Prophet's blessings, if I picked up a stone, I hoped to get gold form underneath it." Thus, when Hadhrat Abdur Rehman bin Auf died during the caliphate of Hadhrat Uthman, he left so much gold that it was distributed among his heirs after breaking it into pieces with shovel and the shovel-men got very much tired by working with the shovels. Hadhrat Abdur Rehman bin Auf had four wives. One of them belonged to the Banu Kalb. Her name was Tamadhar. She had been divorced by Hadhrat Abdur Rehman bin Auf during death-bed disease. She was entitled to one fourth of one-eighth of the whole property. She agreed to get eighty thousand Dinars. Hadhrat

Abdur Rehman bin Auf made a will of fifty thousand Dinars to be spent in the way of Allah. Before his death, he gave a garden valuing four lac Dinars to his wives and spent lacs of Dinars as charity. All that was due to the prayer of the Prophet and his miracle.

Miracle No. 112: It is stated in the Hadith collections of Imam Baihaqi and Tabrani on the authority of Hadhrat Abu Ayoob Ansari that he caused to be cooked for the Prophet and Hadhrat Abu Bakr. The food was sufficient for two persons. The Prophet asked Hadhrat Abu Ayoob Ansari to invite 30 prominent persons from Ansars to the feast. Thus, by his order, 30 persons from Ansars came and all the persons ate to their fill from that food, but the food was surplus. Hadhrat Abu Ayoob Ansari stated that all the men ate to their fill and all, on the basis of this miracle of the Prophet, embraced Islam and took the oath of allegiance at the hand of the Prophet. That day, 180 men act to their fill from the very same food. This event belonged to the period when the Prophet and Hadhrat Abu Bakr Siddiq had reached Madinah after migration, and had stayed at the house of Hadhrat Abu Ayoob Ansari. By that time, all the Ansars did not embrace Islam.

Miracle No. 113: It is stated in "Sahihain" on the authority of Hadhrat Abdur Rehman bin Abu Bakr that they were 130 men, present with the Prophet. Loaves of one Saw or three and a half Seer of flour were cooked. A goat was slaughtered and its liver was roasted. Allah brought so much good fortune in it that everyone got a piece of it and two bowls were filled with the mutton of the goat. 130 men ate to their fill but the food was still found surplus.

Miracle No. 114: It is stated in the Hadith collections of Muslim, Ibne Abi Shaibah and Tabrani on the authority of Hadhrat Abu Hurairah that the Prophet sent me to call the inhabitants of Suffah or the platform. I called them up, accordingly, who were more than one hundred in number. The Prophet placed before them a bowl, full of food. All the people ate to their fill but it was still full of food, with the only difference that the impressions of fingers were visible in it. Ashab-e-Suffah were those people who always lived at a platform near the Prophet's mosque, keeping busy in attaining knowledge and piety. They had no homes. The Muhaddith Abu Naeem stated that their number was one hundred and a little more but it is written in the book called "Awarif-ul-Ma'arif" that their number was a little less than 400.

Miracle No. 115: Imam Ahmad bin Hambal and Imam Baihaqi stated in their Hadith collections on the authority of Hadhrat Ali that the number of individuals of the tribe of Abdul Muttalib was 40. Some of them were so strong that each of them devoured up a full goat and drank eight seers of milk. The Prophet got half a seer flour cooked. Out of it all of them ate to their fill and the loaves were surplus. Then, the Prophet ordered to brought milk in a big bowl. All those men drank the milk to their fill and the whole of milk was found surplus, it seemed as if none had drunk milk. Loaves of half a seer flour and sufficient water for three or four persons and eating of the same to their fill of forty men is nothing but a miracle of the Prophet.

Miracle No. 116: Ibne Sa'ad stated on the authority of Hadhrat Imam Zain-al-A'bedeen that once, Hadhrat Fatimah cooked lunch in a saucepan and sent for the

Prophetﷺ through Hadhrat Aliرضي الله عنه for joining them to eat it. The Prophetﷺ came and caused to be sent one bowl each containing food from the saucepan to his wives. Then, he caused to be taken out one bowl each of food for himself, Ali and Fatimah. When the saucepan was checked, it was found full of food. Hadhrat Fatimah stated that that day, all of us ate so much as Allah willed, i.e.all members of family ate to their fill.

Miracle No. 117: It is stated in the Hadith collection named "Dalail-e-Nubuwwat" of Imam Baihaqi on the authority of Hadhrat Qatadahرضي الله عنه that the Prophetﷺ prayed for Qatadah:

Translation :

> *"May Allah make your face successful and prosperous. O Allah! Grant blessing in the hair and body of Abu Qatadah."*

The prayer of the Prophetﷺ had so effect on Abu Qatadah that he died at the age of 70 but not a single hair grew grey, and at that age his face was so flourishing that he seemed as if he was of 15 years.

Miracle No. 118: It is stated in the Hadith collections of Imam Tirmizi and Imam Baihaqi that the Prophetﷺ prayed for Hadhrat Sa'ad bin Abi Waqqasرضي الله عنه: "O Allah! consent the prayers of Sa'ad." The effect was that no prayer of Hadhrat Sa'adرضي الله عنه was rejected. All his prayers were blessed, i.e.whatever prayer he made before Allah, was blessed.

Miracle No. 119: It is stated in "Sahihain" on the authority of Hadhrat Abdullah bin Abbasرضي الله عنه that the Prophetﷺ prayed: "O Allah! grant Ibne Abbas foresight of religion and the knowledge of

commentary of the Holy Quran." This prayer had so much effect that Hadhrat Abdullah bin Abbas was given the title of Hibr (a great scholar) on account of his excess knowledge, and he got a status in the Quranic exegesis that he is called the interpreter of the Holy Quran.

Miracle No. 120: It is stated by Abu Naeem and Baihaqi that the Prophet invoked blessing for Hadhrat Miqdad. The result was that soon he became wealthy and large sacks full of Dinars were gathered in his house. Miqdad's wife, Dhaba'ah narrated that one day, Miqdad went out in the field to ease himself. A mouse brought a gold coin and placed it by his side. Then, it brought another till the number of gold coins reached 17. Hadhrat Miqdad took all these gold coins and brought them to the Prophet who asked him if he had entered his hand in the hole of the mouse. He stated on oath that he did not do that. The Prophet observed: "Take all these. This is alms from Allah Almighty. May Allah bless you?" Hadhrat Dhaba'ah stated that no sooner did the last gold coin was spent away than the sacks full of silver were seem in the house of Miqdad.

Miracle No. 122: It is stated by Imam Bukhari, Dar Qutni and Imam Ahmad bin Hambal that the Prophet invoked blessing for Hadhrat Urwah Ibne Abi-al-Jaad. Stating the effect of that, Hadhrat Urwah said: "I swear by Allah that whenever I went to the Kanasa market of Kufah, I returned after getting a profit of forty thousand Dinars." It is, also, stated in Bukhari that Hadhrat Urwah was immensely benefited because of the Prophet's prayer even if he dealt in petty things.

Miracle No. 123: It is stated in the Hadith collections of Imam Baihaqi and Ibne Majah that the Prophet invoked blessing for Hadhrat Ali uttering: "O Allah! Save him from the damaging effect of coldness and heat." Because of the blessing, he wore woolen garments in the summer season and cotton garments in the winter season; but no harm was done to him.

Miracle No. 124: Imam Baihaqi stated on the authority of Imran bin Husain that he was present with the Prophet. In the meanwhile, there came his daughter . The Prophet saw her face turning pale on account of hunger. The Prophet placed his hand on her chest and invoked blessing for her: "O Allah, Who feeds the hungry and Who lifts up the fallen! Grant Fatimah, the daughter of Muhammad, grandeur, i.e. remove the misery from her." Imran stated that he saw the face of Hadhrat Fatimah becoming red and the paleness diminishing away. Then, one day, I went to her who told him that hunger never did any harm to her since the day, the Prophet invoked blessing for her. After this Hadith, Imam Baihaqi has written that this event took place before the revelation of the veil verse and that was the reason of coming face to face of Hadhrat Fatimah and Imran.

Miracle No. 125: Imam Baihaqi and Ibne Jareer stated that Tufail bin Amro submitted to the Prophet: "Grant me some sign or miracle seeing which my nation be convinced of my truthfulness." Thus, the Prophet invoked blessing: "O Allah! Grant Tufail a light that remains always with him." As a consequence of his prayer, a special light appeared extremely in the middle of his forehead. Tufail said: "O Allah! my nation will taunt me that there is a white sign-leucoderma on his face." Thus, that light

shifted to a side and this light was such that it lit at night like a lamp. That is why Tufail was called Zun Nur (ذوالنــور) or the possessor of light.

Ibne Abdul Bir, on the authority of Hadhrat Abdullah bin Abbas ؓ, has stated the affair of Tufail in this manner. Tufail was the chief of his nation and the best poet, also. When he came to Makkah, the disbelievers from the Quraish went to him and warned him, being the chief of his nation, to be aware of the man, called Muhammad ﷺ. and get not misled by him. They emphasised that his misleading character is such that he causes separation between a husband and the wife and between a father and the son. Tufail narrated that they terrified him so much that he thrusted cotton in his ears in order not to hear his voice. He further said: "I entered the Ka'bah. The Prophet ﷺ came to me and all at once, stood by me. It was Allah's Will that I heard his talk. Thus, I said to myself that not hearing him would be a foolish thing; I am a sane person and can distinguish between good and bad. If he tells a good thing I shall accept it, otherwise I shall reject it." Thus, the Prophet ﷺ started reciting from the Holy Quran. He further stated: "This was such a conversation that I never heard such a good and sweet conversation. After hearing this conversation, I was waiting to accompany the Prophet ﷺ to where he went. So, the Prophet ﷺ went to his house and I, also, accompanied him and said, 'my nation frightened me very much but when I heard your conversation, my heart bore testimony that your conversation is true'. The Prophet ﷺ told me what to do and what not to do in Islam. The Prophet ﷺ advised me and I embraced Islam.

At that time, I submitted to the Prophet ﷺ of my being chief of my tribe and their obedience towards me and begged the Prophet ﷺ of a sign to cause them to embrace Islam. So, a light appeared on the space between the eyes of mine which twinkled like a star. When I reached the place of my tribe, I apprehended my tribe to call the lighted spot as a mark of leucoderma. So, I climbed up a sand dune and prayed to Allah Almighty Who made it appear on a side of large cowrie which shone like a lamp, when Hadhrat Tufail ﷺ walked. Tufail's father and wife embraced Islam; but the tribesmen did not accept his offer. He, again, came to the Prophet ﷺ and submitted the fate of the Daus tribe and begged him of cursing prayer because of their being addicted to adultery and usury. Thus, the Prophet ﷺ prayed to Allah for the guidance of the Daus tribe. Tufail described that he went back and invited his tribesmen to embrace Islam, causing the lucky persons embrace Islam; and when came to the Prophet ﷺ after the battles of Uhad and Khandaq, 70 men from his tribe and family, accompanying him, had embraced Islam. Tufail bin Amro was martyred in the Yamamah battle which was fought against Musailmah Kazzab.

Miracle No. 126: The famous scholar Khateeb stated that a person from Yamamah, on the occasion of Hajjat-ul-Wida (حجة الوداع), brought with him to the Prophet ﷺ, a one day old child who was born in that very day. The Prophet ﷺ asked the one day old child: "Who am I?" He replied: "You are the Prophet of Allah." The Prophet ﷺ said: "You stated the truth. May Allah bless you!" That child did not speak after that till he attained the age with that capability. The people used to call that child *mubark-al-Yamamah* (blessed person of Yamamaha).

Miracle No. 127: Imam Baihaqi stated that Hadhrat Khalid bin Waleed had a few blessed hair of the head of the Prophetﷺ attached to his cap. Its effect was that Hadhrat Khalid bin Waleed conquered every battle he participated with his cap on.

Miracle No. 128: It is stated in the Hadith collection of Imam Muslim, on the authority of Hadhrat Asma binte Abi Bakr, that she drew out a robe and told that the Prophetﷺ used to wear it. Now it has an effect that all the patients restored to normal health when the water left after washing the robe is drunk by the patients or applied on their bodies.

Miracle No. 129: It is stated in the Hadith collection of Tabrani, on the authority of Hadhrat Abu Hurairah, that once, Hadhrat Hasan and Hadhrat Husain were weeping on account of severe thirst. The Prophetﷺ put his tounge in their mouths. It quenched their thirst and they stopped weeping.

Miracle No. 130: It is stated in the Hadith collection of Imam Baihaqi that the Prophetﷺ used to apply his mouth saliva on the mouths of the children, which kept them at ease all the day long and they needed not sucking.

Miracle No. 131: It is stated by Imam Baihaqi in "Dalail-e-Nubuwwat" and by Ibne Abdul Birr in the book "Istiyab" on the authority of Umme Asim, the wife of Hadhrat Utbah bin Furqad. Umme Asim stated: "We were three wives married to Utbah. We used the best perfume but the body of Utbah emitted a fragrance which dominated us. One day, I asked Utbah about its reality. He told that once, he fell ill, the Prophetﷺ applied his mouth saliva on his palm

and rubbed it on my abdomen, after I put off my clothes. This was the same fragrance which excelled all the perfumes of ambergris, harp and scents and dominated over all better than better scents.

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b. Miracles Relating to the Healing of the Patients and Salvation of Oppressed by Adversity.

Miracle No. 132: It is stated in "Sahih Bukhari" on the authority of Hadhrat Braa bin Aazib ؓ that the Prophet ﷺ sent a party to attack on Abu Rafe'. Hadhrat Abdullah bin Ateek ؓ went to the house of Abu Rafe' when he was asleep and thrusted the whole of his sword into the belly of Abu Rafe'. Hadhrat Abdullah ؓ stated that when he was sure that Abu Rafe' had been killed, he opened the door and came out of it. While coming out, by mistake, his foot slipped and fell upon a wrong place causing him fall down and break his shin-bone which was tied with his turban and from there he went to his companions and told all the story to the Prophet ﷺ, who said: "Just bring forth your foot." Then, he patted his hand on my foot. With the blessing of his hand, my foot healed completely as if it had never any pain. The detailed story of killing Abu Rafe' runs in this way.

This person, Abu Rafe', a merchant, lived in Hijaz. He teased the Prophet ﷺ very much. So, the Prophet ﷺ sent a few youngmen from Ansar to imprison or kill him. As soon as these people reached the valley in which his house was situated, it became evening. Hadhrat Abdullah bin Ateek ؓ stayed his men at a place and he himself advanced in order to rush in his house. By chance, that day, the donkey of Abu Rafe'

had been lost. The people had come out with a lamp for its search. Hadhrat Abdullah apprehended to be recognised by those people. That is why he covered his head with a piece of cloth and sat there affecting to ease himself. After finding the donkey, the people entered the house. The gatekeeper, thinking Abdullah sitting there as one of his own men, asked him to get in if he desired, so that he shut the gate. Thus, Hadhrat Abdullah rushed in the house and crouched in the donkeys shed. The gatekeeper locked the gate and hung the key from the peg.

After getting free from the dinner with his companions, Abu Rafe' went to his bedroom and the other people went to theirs. At that time, Hadhrat Abdullah took the key, opened the main gate, closed the doors of the other people disabling them to come out hearing any noise and reached the bedroom of Abu Rafe'. Abu Rafe' was asleep among his family members. It was difficult to recognize him because of the darkness of night. So, Abdullah called Abu Rafe'. Abu Rafe' asked who it was. Abdullah advanced towards the voice and waved the sword but to no use. Abu Rafe' shouted. Then, he kept quiet. After sometime, Abdullah in a changed voice and as a gesture of sympathy, asked him what happened. Abu Rafe', thinking him one of his own men, asked him where he had been when someone attacked on him with a sword. Abdullah estimated from his voice that he had been sleeping at some place. So, he went near Abu Rafe' and struck him with sword in such a way that Abu Rafe' was killed. He placed his sword on the belly of Abu Rafe' and pressing it hard, got it across the belly. After killing him, Abdullah was getting down from the ladder in moon-lit night. A step of the ladder was still to be covered but Abdullah thought

as if he had reached the ground, resulting him falling from the ladder and breaking his shin-bone and then occurred the incidence from which appeared the miracle of the hand of the Prophet that he applied his hand and rubbed it on the shin which was completely healed.

Miracle No. 133: It is stated in "Bukhari" on the authority of Hadhrat Yazeed bin Abi Ubaidah that he saw the mark of an injury on the shin of Salmah bin Akwaa and asked him about it. He replied that injury was inflicted during the battle of Khaibar and it was so severe that the people had reputed that Salmah had been martyred because there was no hope to escape from this fatal injury. Hadhrat Salmah presented himself before the Prophet who blew thrice over the injury resulting the complete healing of the injury.

Miracle No. 135: It is stated in the Hadith collections of Imam Baihaqi and Tabrani that there was a big gland in the palm of Sharjeel Jaafi, because of which neither he could hold a sword nor could he hold the horse-bridle. When he stated that to the Prophet he pressed it strongly with his hand. Thus, because of the blessing of the Prophet that gland was completely finished.

Miracle No. 136: It is stated in the Hadith collections of Imam Tirmizi, Nasai, Hakim and Baihaqi on the authority of Uthman bin Hanif that a blind man came to the Prophet and submitted: "O Apostle of Allah! pray to Allah to give me eyesight." The Prophet observed: "Say two Rakaat of prayers and then pray to Allah in this manner:

اللهم انی اسئلك والوجه الیك نبیك محمد نبی الرحمة، یا محمد انی الوجه بك الی ربك ان تكشف عن بصری، اللهم شفعه فی.

i.e., "O Allah! I pray to you through the medium of Your Prophet of mercy, and O Muhammad ﷺ! owing to you, I bring this request of mine to your lord to remove the disease of my eye and give me eyesight and remove blindness from my eyes."

The blind man acted upon the advice of the Prophet ﷺ. He made ablution and said prayers accordingly. Then, he prayed to Allah with the above-mentioned words. Thus, the blind man's eyesight was restored. Most of the Muhadditheen have described this prayer as an elixir, for all needs. They have mentioned the words "فی حاجتی هذه لیقضی" in place of "ان یكشف عن بصری". In this way, this prayer has become effective not only in respect of eyes but, also, for other needs. Thus, Hadhrat Uthman bin Hanif ﷺ and his descendants included this prayer among all the essentials and many events are found in the books regarding the effect of this prayer.

Miracle No. 137: Hadhrat Abu Naeem ﷺ and Hadhrat Waqidi ﷺ stated on the authority of Hadhrat Urwah ﷺ, that Ibne Malayeb Al-Asna fell into the disease of dropsy. He sent his messenger to the Prophet ﷺ requesting to invoke blessing for him. The Prophet ﷺ took a handful of dust, mixed his mouth saliva with it and handed over the dust to the messenger. Accepting the dust, the messenger

thought as if the Prophet ﷺ were joking but when he reached Ibne Malayeb with the dust, the patient was about to die. The dust was mixed with water and the mixture was administered to Ibne Malayeb. Immediately, he was restored to his normal health.

Miracle No. 138: It is stated by Imam Baihaqi, Tabrani and Ibne Abi Shaibah that a pod fell into the eyes of the father of Habib bin Hazaif which made him completely blind, the Prophet ﷺ blew over his eyes. Immediately, his eyesight was restored. The reporter stated that his eyesight became so fast and firm that he could thread the needle even at the age of 80 years.

Miracle No. 139: It is stated in the Hadith collection of Tabrani, on the authority of Abdullah bin Unais that an injury was inflicted on his head. The Prophet ﷺ sent Abdullah bin Unais, Abdullah bin Rawahah and some other companions to Bashir bin Salaam, a man from the tribe of Atfan who had gathered an army to fight against the Prophet ﷺ. Reaching there, Ibne Unais and other companions advised Bashir that if he would surrender and go to the Prophet ﷺ he would have a great regard for him. After the convincing, he accompanied the companions. Ibne Unais got him seated on his camel. On the way, when they reached near Khaibar, Bashir repented on accompanying them. Ibne Unais realized his dissatisfaction and struck his sword on his head inflicting an injury. On this very injury, the Prophet ﷺ applied his mouth saliva and it was healed.

Miracle No. 140: It is stated in "Sahihain" that once, the eyes of Hadhrat Ali رضي الله عنه started aching when the Prophet ﷺ applied his mouth saliva on them, they

were healed. This miracle appeared on the occasion of the battle of Khaibar. This event happened in this way that the Prophetﷺ was suffering from fever, therefore, he did not take part in it. So, the Prophetﷺ gave the flag to Hadhrat Abu Bakr Siddiqؓ for fighting. He fought very well, but the fort could not be conquered that day. Then, the Prophetﷺ observed: "Tomorrow, I shall give the flag to the person whom Allah Almighty and His Prophetﷺ love and he, too, loves Allah and His Prophetﷺ. The fort will be conquered at his hand." The next day, the people gathered together in the morning and waited to know the lucky man who would be given the flag. The Prophetﷺ sent for Hadhrat Aliؓ. His eyes had sore. The people brought Hadhrat Aliؓ who had bandage on his eyes. The Prophetﷺ called him to get near him and applied his mouth saliva on his eyes. Immediately, the eyes were opened and the pain disappeared. Hadhrat Aliؓ took the flag and the fort was conquered by him.

Miracle No. 141: It is stated by Razeen that one day, mention of Hadhrat Abu Bakr Siddiqؓ was expressed. Hadhrat Umarؓ wept and said: "Alas! all deeds of my life become equal to the deeds of one day and one night of Hadhrat Abu Bakrؓ.

The night of Hadhrat Abu Bakrؓ means that night which he spent in the cave of Thaur during migration to Madinah. When the Prophetﷺ and Hadhrat Abu Bakrؓ reached the cave, the latter said to the former: "Please, you stay outside so that I clean the inner of the cave enabling you to be safe from any injurious thing in the cave and enabling me to afford any harm, keeping you safe and sound from it." So, Hadhrat Abu Bakrؓ entered the cave and swept it, closed all the holes with the pieces of the sheet used as garment

for lower part of the body. In the end, two holes remained unclosed which he closed with his two great toes from inside the cave. Then, he called the Prophet inside the cave. He entered the cave and went asleep putting his head on the knee of Hadhrat Abu Bakr. All of a sudden, a snake from one of the two holes came and hit the foot of Hadhrat Abu Bakr. In spite of all that he did not move at all apprehending that a disturbance would be caused in the comfort of the Prophet by his moving. But the pain due to the poison was so much that the tears mofrom his eyes. Hadhrat Abu Bakr's tears dropped on the face of the Prophet causing him awake. On asking, the Prophet knew the whole story and applied his mouth saliva on the injured part which eliminated the effect of the poison, but before the death of Hadhrat Abu Bakr, the effect of the poison, again, appeared and he died of the effect of this very poison.

And the day in the present context means that day when the Prophet had died and some people of Arabia turned back from Islam and refused to pay Zakat. That day Hadhrat Abu Bakr said: "I shall fight against every person on withholding of Zakat equal to even a piece of string for tying a camel, which he paid during the time of the Prophet." Hadhrat Umar stated that he submitted to him on that day: "O deputy of the Prophet! be a little bit lenient." Hadhrat Abu Bakr replied: "You were severe in the period before Islam but now show lenience in the affairs of Allah. Revelation from Allah Almighty has ceased and the religion has been completed by Allah Almighty. Will there be caused decrease in the provision of the religion during my Khilafat?"

In this event, healing from the effect of the poison of the snake is a miracle of the Prophetﷺ but in the last period of the life of Hadhrat Abu Bakr, in appearance of effect of the poison of the snake, there was expediency of Allah Almighty to bestow upon him with the status of martyrdom. That is why the death of the Prophetﷺ was, also, caused by the poison which was administered to him during the battle of Khaibar.

Miracle No. 142: Imam Abul Qasim Bughavi stated on the authority of Muawiah bin Hakam that he was present with the Prophetﷺ in the battle of Khandaq but his brother Ali bin Hakam descended in the ditch and got his foot injured by striking against the wall of the ditch. When his brother came to the Prophetﷺ he was still riding the horse. When the Prophetﷺ fondled his hand on the foot and recited *bismillah*, immediately, the injury was healed and the pain remained not in the least.

Miracle No. 143: Imam Baihaqi and Imam Ibne Ishaq stated in their Hadith collections that on the day of Badr, the enemy hit his sword so strongly that a portion between the two shoulders of the body of Habeeb bin Yasaaf was cut and hung from the body. The Prophetﷺ immediately, joined the portion to the body and blew over it, which was healed so nicely that Hadhrat Habeeb killed the enemy who had attacked on him.

Miracle No. 144: Imam Baihaqi has stated on the authority of Hadhrat Ali who stated: "Once, I was present with the Prophetﷺ. At that time, I had fallen so much sick that I prayed to Allah Almighty to grant me death if I am destined to die so that I may get relief from the sickness, otherwise, I may be restored

to normal health from the sickness if I have to live for sometime. I, also, prayed for being granted patience if this sickness is a test for me from Allah Almighty." Hearing that, the Prophet ﷺ beat Ali with his foot and observed: "O Ali! repeat what you were saying." Hadhrat Ali رضي الله عنه repeated his prayer. Then the Prophet ﷺ prayed to Allah Almighty: "O Allah! Heal him from the sickness." Hadhrat Ali رضي الله عنه stated that he became healthy the same day and the pain never appeared again.

Miracle No. 145: It is stated by Ibne Abi Shaibah on the authority of Umme Jandab. A woman belonging to the tribe of Khash'am brought a boy to the Prophet ﷺ. The boy was disabled to talk. The Prophet ﷺ gargled, throwing the used water on the boy's mouth and gave water used after washing his hands to the woman advising her to make the boy to drink it and apply it on the boy's eyes. When the woman acted on the advice of the Prophet ﷺ the boy, at once, started talking and became so wise that he excelled in wisdom to other people.

Miracle No. 146: Imam Baihaqi and Ibne Ishaq stated in their Hadith collections that an arrow hit on the eye of Hadhrat Qatadah bin Nuaman رضي الله عنه in the battle of Uhad, causing the eye blindness and its shifting on the cheek. The Prophet ﷺ said to Hadhrat Qatadah رضي الله عنه: "If you wish the eye to be restored to its normal condition, I may put it on its original place and it will be restored to good condition and if you wish to attain the Paradise, you should endure this loss." Hadhrat Qatadah رضي الله عنه submitted: "O Apostle of Allah! the paradise is, no doubt, a very good reward but it looks very awkward that I become one-eyed. Please, set my eye right and, also, pray for me to get paradise, also." The Prophet ﷺ picked up his eye-ball

and placed it in its circle. The eye became so lighted that its light became more illuminating than that of the other and prayed for Hadhrat Qatadah to be given the paradise, also. This miracle of the Prophet is very famous. The descendants of Hadhrat Qatadah were proud that the eye of their forefather was healed by the blessed hand of the Prophet. Thus, once, the grandson of Hadhrat Qatadah went to Hadhrat Umar bin Abdul Aziz during his Khilafat and recited these verses:

انا ابن الذی سالت علی الخد عنه

فردت بکف المصطفی ایما رد

فعادت کما کانت لاول امرها

فیا حسن ما عین و یا حسن ما رد

"I am the grandson of that very person whose eye had become blind and shifted on his cheek in the battle and had turned better at the hand of the Prophet and more lighted than when it had been in its original position. Blessed is that eye and blessed is that hand which turned it again to its illuminating position."

Miracle No. 147: It is stated by Imam Tirmizi and Baihaqi in their Hadith collections that Hadhrat Abu Qatadah was injured with an arrow in the battle of Zi Qirad. The Prophet applied his mouth saliva on the injury which healed the injury completely.

Miracle No. 148: Imam Baihaqi stated on the authority of Sami bin Utayyah that a young man, who was inborn dumb, was brought to the Prophet who questioned him: "Who am I?" He spoke: "You are Apostle of Allah Almighty."

Miracle No. 149: Imam Ahmad bin Hambal, Baihaqi and Ibne Abi Shaibah stated on the authority of Hadhrat Abdullah bin Abbas رضي الله عنه that a woman brought her mad son to the Prophet ﷺ. The Prophet ﷺ caressed his hand on the chest of the boy. The boy vomited so severely that a thing like pup of dog came out of the belly of the boy. Just after that, the boy became all right and the madness was removed.

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c. Miracles about Revival of the Dead

Miracle No. 150: Imam Baihaqi and Ibne Adi stated on the authority of Hadhrat Anas that a young Ansari died leaving his blind and old mother. We covered the dead body of the Ansari with a piece of cloth and started consoling her. She asked us if her son had died. We responded to her in the positive. Then, she prayed: "O Allah Almighty! You know that I have migrated to You and to Your Prophet hoping You to help me in every disaster. O Allah! Remove this disaster from me." Hadhrat Anas stated that they were still present there when that youngman took out his mouth from the cloth and sat getting quite safe and sound. He took food with us. As the dead body got alive on account of the woman's prayer and the blessed name of the Prophet, and she belonged to the Prophet's Ummah, this is the miracle of the Prophet.

Miracle No. 151: Imam Baihaqi stated on the authority of Hadhrat Abdullah bin Ubaidullah Ansari that he was present when Hadhrat Thabit bin Qais was martyred in the battle of Yamamah. When his dead body was laid in the grave, they heard him uttering these words:

محمد رسول ا لله، ابوبکر الصدیـق، عمـر الشـهید، عثمـان البـر الرحیم.

"Muhammad ﷺ is the Prophet of Allah, Abu Bakr is very truthful, Umar is a martyr and Uthman is virtuous and merciful."

It is further stated that after hearing this voice, they looked at him and found him dead as before. This is, also, a miracle of the Prophet ﷺ that a dead body got alive and bore witness of the prophethood of the Prophet ﷺ and Khilafat of the Prophet's Khulafa.

Miracle No. 152: It is stated by Tabrani, Abu Naeem and Ibne Munzir on the authority of Hadhrat Nuaman bin Bashir رضي الله عنه that the dead body of Hadhrat Zaid bin Kharijah رضی اللہ عنہا was placed in the house after his death and was covered with a sheet of cloth. The women were sitting around the dead bodand were weeping. It was the time between Maghrib and Ishaa (ie sunset and early night). All of a sudden, Zaid bin Kharijah said: "Do not weep and keep quiet." Hearing that, when the sheet of cloth was removed from his face, he said:

محمد رسول الله الامين وخاتم النبيين فى الكتاب الاول.

"Muhammad ﷺ is the Prophet of Allah, trustworthy, concluding of the Prophet as mentioned in the first book."

Then, Zaid said: "صدق! صدق!" (He verified! He verified!) After that, Zaid praised for Hadhrat Abu Bakr رضي الله عنه, Umar, Uthman and then, uttered these words:

السلام عليك يا رسول الله ورحمة الله وبركاته.

"Peace be upon you, O Prophet of Allah! and, also, Mercy of Allah and His Blessings."

Uttering those words, he laid down again as he was lying before. After his death, a person bore witness to his prophethood and Khilafat of the Khulafa. Therefore, this miracle is, indirectly, that of the Prophetﷺ.

Warning: There exist the events of revival of the dead persons by many saints from the Ummah of the Prophetﷺ. Hadhrat Imam Shafii described an event in his book "مرآة الثقظان" (Mira't-as-Saqzaan) after the reputation of Ghaus of Saqlain, Hadhrat Sheikh Sayyid Abdul Qadir Jailani's miracles. The event is stated thus:

The son of an old woman had a great love for Hadhrat Ghaus-as-Saqlain. He gave up all his worldly dealings due to love for him. One day, the woman went to him and submitted: "I have gifted my son to you and I have forsaken my right to my son in your favour for the sake of Allah. Now, teach him innermost studies." So, the boy started living in that shrine and kept busy in mystic exercises and innermost studies. The woman used to come there to visit her son off and on. One day, on her arrival, she saw that her son was chewing gram and had turned very weak and thin. Thus, she went to Hadhrat Ghaus-as-Saqlain and found him eating chicken. The old woman submitted: "Your majesty! you are eating the chicken and feed my son with gram." Hearing that, the saint placed his hand on the bones of eaten chicken and said: "Rise and be alive by the order of Allah, Who will bring to life the human-beings from their dissolved bones." So, the hen became alive and started talking. On that, the saint told the old woman that her son would eat whatever he would desire when he reached that status.

The Christians feel proud of Christ for bringing the dead to life; rather they assign the status of God to Christ. We seek refuge in Allah against such belief! On the other hand, such events took place by the saints of the Ummah of our Prophet ﷺ. What estimate can be made about the loftiness of the status of the Prophet ﷺ, the individuals of whose Ummah cause such events and miracles.

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d. Miracles about Keeping Safe from the Evils of the Enemies and Punishing the Rude Persons.

Miracle No. 153: Imam Muslim stated on the authority of Salmah bin Akwaa that a person was eating with his left hand in the company of the Prophet ﷺ. The Prophet ﷺ advised him to eat with his right hand. He dodged that he cannot eat with the right hand even though there was no defect in his right hand. This thing, he said by way of discourtesy and obscenity. On that the Prophet ﷺ said: "You will not be able to eat with your right hand." The Prophet's utterance had this effect that his right hand became useless and could not be lifted up to the mouth even.

Miracle No. 154: It is stated in "Sahihain" on the authority of Hadhrat Abdullah bin Abbas رضي الله عنه that the Prophet ﷺ sent a letter to Chosroes, the king of Persia, inviting him to embrace Islam. Chosroes tore out the Prophet's letter. On that, the Prophet ﷺ prayed to Allah Almighty to break his country into portions. Thus, because of the cursing of the Prophet ﷺ, the Persian government vanished and since then, no government of the Zoroasterians could be established in the world until now.

In brief, the fact of this matter is that the Prophet ﷺ wrote letters to many kings after the treaty of Hudaibiyah. He wrote one letter to Chosroes, the

grandson of Nausherwan Adil in which after *bismillah* it was written:

"من محمد رسول ا للہ الی کسری وعظیم فارس"

"From Muhammad ﷺ, the Prophet of Allah to Chosroes and great Persia."

Chosroes, proudly, said: "Why my name is written after his name?" And he tore out the letter of the Prophet ﷺ. So, with the cursing of the Prophet ﷺ the government that had been being run with grandeur, for centuries, was completely degraded. In the same period, the Prophet ﷺ wrote a letter to Hercules, the emperor of the Christian kingdom. He showed respect to the letter of the Prophet ﷺ and as a consequence, his kingdom lasted continuously.

Miracle No. 155: It is stated in "Sahihain" on the authority of Hadhrat Abdullah bin Abbas رضی اللہ عنہ that the Prophet ﷺ cursed upon the people of Mudhar in these words: "O Allah Almighty! strike them with such a famine as took place during the period of Hadhrat Yusuf علیہ السلام." The effect of the Prophet's curse was that they were hit with a dreadful famine. It was likely that all the people and their cattle might be destroyed. Getting worried, these people were forced to eat bones and blood. Inevitably, Abu Sufyan or Kaab bin Marwah submitted to the Prophet ﷺ: "You teach for good treatment towards the relatives. Your people are going to perish. Please, invoke blessing of Allah to cause rain." The Prophet ﷺ prayed to Allah Almighty to cause such beneficial rain that might make all the pastures become green. So, within a weak, it rained heavily.

Miracle No. 156: It is stated by Imam Baihaqi, Hakim and Ibne Ishaq that the Prophet ﷺ cursed for Utbah,

the son of Abu Lahab in these words: "O Allah Almighty! set over him anyone of Your dogs." Thus, a lion killed Utbah.

Imam Baihaqi has given a detail of this event in this way. The daughter of the Prophetﷺ, Umme Kulthoom was married to Utbah. When the Surah Lahab (i.e. Perish the hands of the father of flame! Perish he !....) was revealed, Abu Lahab and his wife حمالة الحطب (carrying the cracking wood as fuel) asked both of their sons to divorce the daughters of Muhammadﷺ otherwise they would have no relation with them. Thus, Utbah divorced Hadhrat Umme Kulthoom and went to the Prophetﷺ to inform about that. He, also, misbehaved towards the Prophetﷺ. On that the Prophetﷺ invoked curse for him: "O Allah! Set over him anyone of Your dogs." The incident of the effect of the curse has been stated by Hakim on the authority of Abu Naufal in this way.

Abu Lahab and his son Utbah went on a journey to Syria. On the way, both of them stayed at the residence of a priest in the locality called Zarqa. The priest told them that there lived many beasts of prey. Therefore, they must arrange for their safety. Abu Lahab told his companions that the Prophetﷺ had invoked curse for Utbah, therefore, they needed security for him. So, they heaped all the goods and caused Utbah sleep at the peak of this heap, and the others slept around him to keep watch on him. At night, there came a lion. It smelled the mouth of everyone of them and went away but he leapt at Utbah and chewed his head. This lion was sent by Allah Almighty on invoking curse for Utbah by the Prophetﷺ. Therefore, he gave up the people around him, after smelling them and killed Utbah. As the flesh of Utbah was full of filth on account of enmity

with the Prophet ﷺ the lion did not eat its flesh. The other two sons of Abu Lahab Utaibah and Muatab embraced Islam on the occasion of conquest of Makkah. Not eating the flesh by the lion reveals that the appointment of the lion was merely for taking revenge from the enemy of the Prophet ﷺ and nothing else.

Miracle No. 157: It is stated in "Sahihain" on the authority of Hadhrat Abdullah bin Masood ؓ that once, the Prophet ﷺ was saying his prayers near the Ka'bah. Abu Jahl and a few of his companions were sitting there. They mutually conversed and proposed that one of them would go and bring the guts of camel lying on such and such place and put it on the back of the Prophet ﷺ when he would be in the state of prostration. Hearing that, the evil-minded Aqbah bin Abi Mueet rose up, brought the guts and put it on the back of the Prophet ﷺ when he had been in the state of prostratio, and the unlucky persons began joking mutually. The Prophet ﷺ remained in the state of prostration. When his daughter Fatimah saw that, she threw away that filth from his back. The Prophet ﷺ raised his head from prostration and invoked curse generally for all the pagans of the tribe of Quraish and particularly for Abu Jahl, Utbah bin Rabiah, Waleed bin Utbah, Ubayi bin Khalf, Aqbah bin Abi Mueet and Ammar bin Waleed. The Prophet's invoking curse was materialized and all these persons were destroyed. Most of them were killed in the battle of Badr.

Miracle No. 158: It is stated by Imam Baihaqi that Hakam bin Abi Al-A'as used to sit in the company of the Prophet ﷺ. When the Prophet ﷺ talked, he made faces, puffed up his nostrils, fluttered his mouth and indicated with his eyes to the hypocrites, which

aimed at joking towards the Prophet ﷺ and proving him to be false. Seeing this activity of his, the Prophet ﷺ observed: "May Allah make you such like!" The result was that he became used to it till his death.

Miracle No. 159: Imam Baihaqi stated on the authority of Hadhrat Asma binte Abi Bakr that the wife of Abu Lahb, i.e.the carrying of the (crackling) wood as fuel, came with a stone to the Prophet ﷺ for beating him when she knew the meaning of the Surah Lahab. The Prophet ﷺ was sitting in the Masjid-e-Nabawi with Hadhrat Abu Bakr at that time. When the wife of Abu Lahab reached near them, she could not see anyone except Hadhrat Abu Bakr. Only he was visible to her whereas the Prophet ﷺ was, also, sitting there. But Allah caused her blind with respect to the Prophet ﷺ. She said to Hadhrat Abu Bakr: "Where is your companion? I have heard that he is speaking ill of me. I swear by God that I would have hit him on his face with this stone, if I had found him here." Uttering that, she went back unsuccessful.

Miracle No. 160: It is stated by Abu Naeem and Tabrani on the authority of Hakam bin Abi al-A'as. He stated: "We, a few disbelievers, mutually agreed to a plan for killing the Prophet ﷺ. The planning was that we should attack the Prophet ﷺ collectively when he comes out at night." Thus, one day, we were waiting for him. When the Prophet ﷺ passed before us and came near us, we heard a violent cry. We apprehended that nobody would have remained alive in Makkah on account of this cry and we, also, fell down unconscious. The Prophet ﷺ went to the Holy Ka'bah, said his prayers and returned home. By that time, we remained unconscious. The next night, also, we intended the same. So, on that night, also, he

came out of his house. When he approached near us, we saw that the hills of Safa and Marwah have come as an obstacle between us and the Prophet ﷺ and we could not reach him because of the two hills." Thus Alah Almighty kept him safe from the evils of the disbelievers due to his miracle.

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4. Miracles about the Jinns or Demons

Miracle No. 161: It is stated by Imam Bukhari in his Hadith collection on the authority of Hadhrat Umarﷺ: "One day, I was present near the idols. An idol-worshipper slaughtered a calf, by way of making an offering for the idols. In the meanwhile, all of a sudden, a voice came out of the belly of a big idol, in these words:

يا جلج! امر نجيح رجل فصيح، يقول: لا اله الا الله.

"O strange man! a useful thing is this that an eloquent person says: There is no god but Allah."

Hadhrat Umarﷺ stated that the people ran away getting fightened of this call; but I stayed in order to know the reality of this voice. Second time, also, the voice was heard. Thus, after some period, it was heard about Muhammadﷺ that he is a Prophet and teaches that there is no god but Allah. As a jinn had voiced from within the belly of an idol, persuading about the teaching of the Prophetﷺ, therefore, this miracle belongs to demons or jinns.

Miracle No. 162: It is stated in the Hadith collections of Imam Baihaqi and Imam Nasai that when, by order of the Prophetﷺ, Hadhrat Khalid bin Waleedﷺ demolished the idol-temple of Uzza, there came out of it a black woman with naked head and scattered

hairs who started crying, placing her hands on her head. Hadhrat Khalid cut her into two parts with his sword. When this event was described to the Prophet he observed that the same woman was Uzza who would never be worshipped from now onward.

Uzza was a tree. The polytheists made a stall over there and started worshipping it. Voice used to come out of this tree. That is why it was started to be worshipped. These voices belonged to the same evil spirit. Because of the effect of the Prophet it appeared into an embodiment of a woman and was killed. Thus, after her murder, the Prophet observed: "This tree used to be worshipped because of this very evil spirit. Now, she being killed, the tree will never be worshipped."

Miracle No. 163: It is stated by Imam Baihaqi in "Dalail-e-Nubuwwat" on the authority of Hadhrat Abdullah bin Masood that the Prophet once, said to his companions in Makkah: "Whosoever from amongst you desires to see the jinns, he should come to me tonight." Hadhrat Abdullah bin Masood stated that nobody except me came that night. The Prophet took me with him to a high hill in Makkah. He drew a circle with his foot for me and advised me to keep sitting within that circle. Seating Hadhrat Abdullah bin Masood within that circle, he advanced ahead and then stood at a place. There, he started recitation of the Holy Quran. All of a sudden a big group of jinns encircled the Prophet and that group stood as a wall between me and the Prophet and I heard the jinns saying: "Who gives evidence that you are the Prophet." There was a tree nearly. The Prophet observed: "Will you accept my claim if this tree gives the evidence?" The jinns said: "Yes, we

shall accept it." On that, the Prophet ﷺ called the tree. The tree came nearby and gave the evidence accordingly and all the jinns embraced Islam.

Miracle No. 164: Hadhrat Abu Naeem ؓ stated in "Dalail-e-Nubuwwat" that the people asked Hadhrat Abdullah bin Masood ؓ if he had been with the Prophet ﷺ on the night when the jinns came to him. Hadhrat Abdullah bin Masood ؓ responded: "Yes, it happened that a person from Madinah took all the companions of Saffah to a feast, except me. Nobody took me with him. The Prophet ﷺ passed by me and asked me if nobody had taken me to be feeded. I responded in the negative. The Prophet ﷺ said: "Come along with me and you are likely to get the food." I accompanied him to the residence of Hadhrat Umme Salmah. The Prophet ﷺ entered the house. A small girl came out and informed me that the food is not present at this time. Hearing that, I came back and went to sleep after covering myself with a sheet of cloth. The girl, again, came and told me that the Prophet ﷺ had been calling me. Hoping some food, I went to the Prophet ﷺ. The Prophet ﷺ came there, with a dry branch of date-palm. Touching my chest with it, the Prophet asked me to accompany him where he intended to go and told me to recite some words which I recited three times. I accompanied the Prophet ﷺ. When we reached the Baqee-al-Gharqad, the graveyard of Madinah, the Prophet ﷺ drew a circle on the ground and seated me inside it ordering me not to move from there until his return. Then, the Prophet ﷺ left from there. I saw that before me a black cloud rose from the date-palm trees. I got afraid for the Prophet ﷺ to be harmed; but as I was ordered not to move from there, I kept sitting there. I heard the Prophet ﷺ observing: "Sit down!" Hearing that, all the jinns sat down and kept sitting there till the

morning. When the jinns left, the Prophet came to me and I narrated to him the story of my fear. The Prophet observed: "These people were the jinns of the city of Naseebain, who had come to visit me. Hadhrat Abdullah bin Masood kept living in Kufah and the memory of these jinns was still in his mind. Seeing the black wicked people in Kufah, Hadhrat Abdullah bin Masood remarked that these people resembled exactly with those jinns.

Abul Baqa Shibli Hanafi, in his book "آكام المرجان فی احكام الجان" (Aakam-al-Marjan Fi Ahkam-al-Jaan) has written that there are six events of meeting of the jinwith the Prophet proved on the basis of Ahadith. For the first time, it happened that the Prophet all of a sudden was lost from us. The companions searched for him everywhere on the plains and the mountains but could not find him anywhere. In the morning, the Prophet came from the mountain side and said: "The messenger of the jinns came to me with an invitation and I went with him. I recited from the Holy Quran to them." That time, he was all alone. This event is written in the Hadith collection of Imam Abu Dawood on the authority of Hadhrat Abdullah bin Masood.

The second time the Prophet met the jinns on the Hajoon hill of Makkah. The third time, the Prophet went with them on the mountains of Makkah and on the fourth time, the meetings took place in the graveyard of Baqee-al-Gharqad. In the latter two meetings, Hadhrat Abdullah bin Masood was with the Prophet. The fifth time, the jinns met the Prophet outside Madinah. This time, Hadhrat Abdullah bin Zubair was with the Prophet. The

sixth time, they met the Prophetﷺ during a journey when Hadhrat Bilal رضي الله عنه was accompanying him.

Miracle No. 165: In the report given by Imam Baihaqi in his Hadith collection, Hadhrat Sawad bin Qarib رضي الله عنه stated: "In the period of ignorance or pre-Islamic period, I had friendship with a jinn who used to give me information about the future events which I used to tell the people. Many people had become my devotees and offered me the presents. As information by him always proved true, one day, he. came and awakened me when I was asleep and said: Get up and be conscious. If you possess some sense, know that a Prophe thas come from the descendants of Lawa bin Ghalib. Then, the jinn recited a few verses which meant:

> *"I am surprised at those jinns who ride their camels and, getting restless, flee to Makkah for guidance. The jinns who embraced Islam are better than the unclean jinns. So, you should, also, look at that chief of Arabs and travel towards that chief of the Bani Hashim."*

Sawad bin Qarib stated that, after hearing these couplets, he remained restless throughout the night. The second night, also, that jinn came and awakened me and recited the same couplets. The third night, also, this event took place. Happening the event continuously for three nights, the love of Islam settled at my heart and I reached Makkah before the Prophetﷺ. As soon as the Prophetﷺ saw me, he said: "Welcome! O Sawad bin Qarib. I know what brings you here." I submitted: "O Apostle of Allah! I have composed some couplets praising you. Please, first listen to these couplets." Being permitted by the Prophetﷺ Hadhrat Sawad رضي الله عنه recited his poem

qualifying the Prophetﷺ. The last couplet of this poem is:

ولكن لى شفيعاً يوم لا ذو شفاعة

سواك بمغن بمن سواد بن قارب

"O Prophet of Allah! please, intercede for my forgiveness on the day when nobody will intercede and benefit for anyone."

Miracle No. 166: It is stated by Imam Ahmad bin Hambal, Abu Naeem and Imam Baihaqi on the authority of Hadhrat Jabir bin Abdullah, Hadhrat Dhamrah and Hadhrat Imam Zainal A'abideen, respectively, that the information of prophethood of the Prophetﷺ, first of all, reached Madinah in this way that a jinn had fallen in love with a woman of Madinah. The jinn used to sit on the wall of the woman's house in the form of a bird. By chance, his arrival ceased for a few days. When, one day, he came and sat on the wall of the house, the woman asked him as to why he had been absent for so long. The jinn said to her: "Now, I part with you and you do not hope for me to see you. A Prophet has been commissioned in Makkah. He has prohibited Zina for us."

Once, we were on our journey to Syria where a famous soothsayer woman lived. We met her and enquired from her about unseen events of our journey. She replied: "Now, I have no knowledge of that type because the jinn who used to give me such information and I used to tell the people, one day came to my door and told me that he would be parting with me and further advised me not to expect his arrival. On my asking the reason for that, he told me that the Prophet, Ahmadﷺ had appeared and

now the conditions are such that he had become helpless."

Miracle No. 167: Imam Baihaqi has stated that a person, Mazan, by name, was appointed for the service and supervision of idols in the city of Amman in Syria. Mazan stated that one of the idols was Tajir, by name. One day, I slaughtered an animal for making an offering to it. At that time, a voice of certain verses came out of the belly of the idol, which meant:

> *"O Mazan! come to me. I tell you an important thing. He is a Prophet of Allah. He has brought true message sent by Allah Almighty. You, believe in him so that you get salvation from the heat of that fire which has severe flames and in which are burnt stones instead of wood."*

Mazan stated that he was surprised to hear that voice. The next day, again, he slaughtered an animal and presented the offering to it. Again, from its belly, a voice came out. These couplets were clearer than the previous couplets which were heard on the first day. These couplets meant:

> *"O Mazan! listen and get happy for the virtue has appeared and the vice has disappeared. A Prophet has been commissioned with a religion from Allah Almighty. Give up worshipping the stone-idols in order to get freedom from the fire of the Hell."*

Mazan stated that he had been restlessly in search of him since that very time. All of a sudden, a caravan came from Hijaz. I enquired about the conditions of that place from the people of the caravan, who told me that there had been born a man, Ahmad by name. He claimed to be a Prophet sent by Allah Almighty. I,

immediately, understood well that the voice of the couplets coming out of the belly of the idol belonged to the same person. So, I arranged for conveyance, took the luggage for the journey and started my journey. Reaching the destination, I went to the Prophet ﷺ. As son as I saw the blessed face of the Prophet ﷺ I became fond of him and embraced Islam. The Prophet ﷺ asked me: "Do you have some other objects, also?" I submitted to him: "O Apostle of Allah! I have three more objects, also. Firstly, I am fond of singing and playing music and illicit intercourse. Secondly, there is a great famine in our country. Thirdly, I have no descendant and I have a longing for children. Please, pray for me to get rid of these things."

The Prophet ﷺ prayed: "O Allah! grant him devotion for reciting the Holy Quran and guidance for studying instead of singing and playing music. Grant him pious women and modesty instead of associating with vulgar women and adultery and grant him children, also." Mazan stated: "Because of the blessing of his prayer, our country became full of virtues. My defects vanished and I married with four beautiful women and Allah bestowed upon me with a virtuous son like Haban."

Miracle No. 168: Bazar, Abu Naeem and Ibne Asaad narrated on the authority of Jubair bin Mut'am. They stated: "Before the commission of the Prophet ﷺ, once, we were sitting at the village Bawana near an idol. We slaughtered a camel and presented it as an offering to the idol. All of a sudden, a voice came out of the belly of the idol in these words:

> *"Behold! be careful! there is an astonishing and surprizing news that the jinns used to steal*

Divine information previously, but now, this stealth of them is finished; because the revelation of Allah has started coming. Now, the stealing jinns are beaten with live-coals; because a true Prophet of Allah, Ahmad by name, has been born, who will migrate to Madinah?"

Jubair told that they rose from there with a great astonishment and a few days after this event the news of the prophethood of Muhammad ﷺ became famous.

Miracle No. 169: The Muhadditheen Ibne Shaheen, etc., stated that Zubab said: "I had acquaintance with a jinn who used to give me information about the hidden things. One day, when he came to me, I enquired something from him. Looking at me with a wistful glance and addressing me he asked me to listen to an astonishing thing that Muhammad ﷺ has been sent in Makkah with the book of Allah, i.e.the Holy Quran. He invites the peopto the right path, but the people do not obey him. I remarked that your answer is different from the answer of my question. Hearing that the jinn said that I would soon understand what he had said and then, he went away. Just after a few days, the news of the prophethood of Muhammad ﷺ reached us."

A similar event had been stated by Ibne Shaiba to Jamooa' bin Uthman Ghafari that there had been a soothsayer in Ghafari tribe, whom his jinn companion gave the information about the prophethood of the Prophet ﷺ and went away.

Miracle No. 170: Hadhrat Abu Naeem رضي الله عنه stated that one day, they were sitting in the company of Hadhrat Umar رضي الله عنه. In the meanwhile, a person came there. Hadhrat Umar رضي الله عنه said to him: "It seems from your

countenance that previously, you have been a soothsayer and you have been having a link with the jinns." He responded in the positive. Then, Hadhrat Umar asked him if he still had friendship with the jinns. He replied: "Now, I have no friendship with the jinns. The fact is that one day, my companion jinn came to me before the religion of Islam became well-known and said to me:

يا سالم! يا سالم! الحق المبين والخير الدائم، غير حلم النـائم، ا لله اكبر.

"O Salim! O Salim! it appeared. The everlasting virtue has appeared. It is not the dream of a sleeping person; but it is a reality. Allah is Great."

Another person was present in the same company. He stated that a similar event had taken place before him. He told that one day, he was going in a dissolute land where no man was visible in front and in the rear. All of a sudden, a camel rider appeared before me and he said loudly:

يا احمد! يا احمد! ا لله اعلى وامجد، آناك ما وعدك من الخـير، يـا احمد.

"O Ahmad! O Ahmad! Allah is Exalted and Most Glorious! Allah's Promise that He made with you, has been fulfilled."

As soon as the camel-rider uttered these words, he vanished from my eyes. A third person, from Ansar, who was sitting in that society, also, stated an event similar to the present one: "I was in a dissolute plain while on journey to Syria. All of a sudden, I heard a few couplets which meant — A star twinkled which illuminated the East. That hints to a Prophet.

Whosoever follows and verifies him, he will achieve the salvation. Allah Almighty has confirmed His prophethood and true fact.

Miracle No. 171: Fakihi has stated in "Akhbar-e-Makkah" on the authority of Aamir bin Rabeeah and Abu Naeem, and other Muhadditheen have stated on the authority of Hadhrat Abdullah bin Abbas and Hadhrat Abdur Rehman bin Auf and other companions, respectively: Once, on the mountain Abu Qais in Makkah, some couplets were heard in a loud voice, speaking ill about Islam. It was the voice of a jinn. These couplets, also, meant to kill the Muslims, oust them from the city, not to give up idol-worshipping. The disbelievers got very much pleased and said proudly: "Killing and ousting you from city is, also, divinely ordered." The Muslims were very much shocked by it and they narrated this before the Prophet. The Prophet observed: "You, feel satisfied. This voice was that of a jinn named Masaar. Very soon, Allah Almighty will punish him." The third day, the Prophet gave tidings to the Muslims: "Today, a very big jinn, named Sahah, came to me and he embraced Islam. I have named him Abdullah who sought from me permission to kill Masaar. I have accorded him the permission and today Masaar will be killed." The Muslims got very much pleased and they were waiting for this very news when they heard some couplets from the same mountain, which meant:

> *"We killed Masaar because he rebelled, insulted the truth, created a way for evils, and he committed insult towards the Prophet. I killed him with a shining sharp sword."*

Miracle No. 172: Abu Naeem and Ibne Asakir has stated on the authority of a person from the tribe of Bani Khash'am: "The Arabs did not have a distinction of prohibition and permissibility. They worshipped idols. In case there had been a dispute among them, they took it to the idols for the decision. Then, they acted upon the voice which came out from their belly." The very person from Bani Khash'am stated: "Once, we had a dispute. We went to the idols for the decision. We made an offering and kept sitting by the side of a particular idol. All of a sudden, a voice came out of the belly of the idol and we heard the couplets conveying the meanings:

> *"O human-beings made of flesh and blood! Do you want the decision from the stones. How foolish it is! This Prophet ﷺ is the head of the human beings. and he is the most just of all the judges. He saves the people from sins by manifesting light (نور) and Islam."*

The person from Bani Khash'an stated that they were frightened when they heard that and the same event spread in every meeting. After a few days, we heard about the Prophet ﷺ to have been born in Makkah and having migrated to Madinah. Having received this news, all of us embraced Islam.

Miracle No. 173: Abu Naeem stated on the authority of Tameem Dari: "I was in Syria during the days when the Holy Prophet ﷺ was commissioned with prophethood. The night came on the way. According to the ancient tradition, I loudly said in order to pass the night in the jungle: "I take the shelter of the chief of this jungle." After that all of a sudden, a voice came and nobody was visible. The voice meant: "Take the shelter of Allah Almighty. The jinns cannot

give shelter except with the permission of Allah Almighty." I enquired: "What do you say that?" Again, the voice said:

> *"Again, a Prophet has appeared in Arabia and we have promised to obey him. Now, the cheating of the jinns has come to an end. Now, they are beaten with live coal. You, go and embrace Islam at the hand of Muhammad, the Prophet ﷺ."*

Tameen Dari stated that he started his journey in the morning accordingly. Reaching a city, he narrated the matter to a monk who replied: "The jinns have spoken the truth. A Prophet will appear in one sanctuary and he will migrate to the other sanctuary. That Prophet is the most excellent of all the prophets. You, immediately, go to him and embrace Islam."

Miracle No. 174: Hadhrat Abu Naeem has stated on the authority of Khuwailid Dhamri that he was sitting alongside an idol, when, all of a sudden, the voice came out of its belly:

> *"The theft which the jinns used to commit, is finished now. They are now, put to flight by beating with the stars. This is so because a Prophet, with the name of Ahmad ﷺ, has been born and he will migrate to Yathrib (Madinah). That Prophet ordains for saying prayers, fasting, doing good and behaving well to the relatives."*

Khuwailid stated that, hearing the voice, they stood up, searched for the Prophet and were informed by the people: "This is true that a Prophet is born in Makkah, whose name is Ahmad ﷺ."

Miracle No. 175: Abu Naeem, Ibne Jareer and Tabrani, etc., have stated with many proofs on the authority of a great chief of the Arabs Abbas bin

Mardaas. He narrated: "At the time of his death, my father made a will to worship the idol, Dhamaar by name, and request him to supply of your want when a great calamity hits you. By chance, one day, I went to the jungle for hunting with my companions. At noon, my companions and I sat down under the shadow of a tree for taking rest. All at once, I saw the scene that an ostrich, like cotton flake, came down from the atmosphere. An old man wearing white garments was seen riding it. The old man said to me: "O Abdullah bin Mardaas! you must know that the sky, now, is possessed of the guard of the watchmen. A battle is started on the earth. The horses have been ready for the battle. He has made the path of virtue. He has been born on Monday. He has a she-camel named Qaswa."

Abbas stated: "I was frightened to see it, and getting confused, I went to the idol Dhamaar as told by my father and sat down facing towards it in order to remove my confusion. All of a sudden, the voice of some couplets came out of the belly of the idol." The couplets meant:

> *"Inform all the tribes of Sulaim that those belonging to the place of idol-worship perished and those belonging to the mosque became alive. The idol Dhamaar was, also, ruined, whom the people worshipped bafter Muhammad ﷺ became the Prophet and the Holy Quran was revealed to him, the idol-worship came to an end. This Prophet ﷺ inherited prophethood after the Prophet Jesus or Isa Ibne Maryam. He belongs to the Quraish tribe and is treading the right path."*

Hadhrat Abbas ؓ stated: "I concealed this affair from the people and mentioned it to none. In these very days, when the disbelievers of Makkah were

returning after fighting the battle of Ahzaab, I went to the place called Aqeeq for buying camels. All of a sudden, a severe voice came from the sky. I raised my head towards the sky. To my surprise, the same old man wearing white garments, was seen riding the ostrich. He was saying: "The living-being which has appeared on Monday and Tuesday night, very soon, will reach the country of Najd riding his she-camel named Qaswa." Hadhrat Abbas ﷺ stated that since that very time, the love and belief of Islam had settled in his heart.

Miracle No. 176: In the report of Ibne Sa'ad and Abu Naeem, Saeed bin Amro Hazli stated: "My father presented a goat as an offering to an idol. All of a sudden, the voice of uttering a few couplets came out of the belly of the idol. The couplets conveyed the meaning:

> *"The astonishing matter is this that from the descendants of Abdul Muttalib, such a Prophet has been born who prohibits adultery and presenting offerings in the name of idols. After his arrival, the skies are being safeguarded. Now the jinns are put to flight by bright flames."*

Hadhrat Saeed ﷺ stated: "Hearing that voice, my father came to Makkah. Nobody gave him the whereabouts of the Prophet ﷺ. When he met Hadhrat Abu Bakr ﷺ he told that the Prophet ﷺ has been sent among the descendants of Abdul Muttalib. You must believe in him."

Miracle No. 177: It is stated that Jas'ad bin Qais Marawi said: "We, the four persons were going for pilgrimage. While going on the way, the voice of a few couplets was heard, which conveyed the sense:

"O travellers! when you reach the place of Zamzam and Hateem (near Ka'bah), convey our message to the Prophet of Allah, Hadhrat Muhammad that we stand committed to your religion because of the will of the Prophet Jesus to us, i.e.when the Prophet Ahmad is commissioned, you all accept his faith."

Miracle No. 178: Imam Ahmad bin Hambal, Bazar, Abu Yaala and Baihaqi, etc., have stated on the authority of Hadhrat Bilal bin Harith who stated: "Once, we were travelling along with the Holy Prophet. Halting at the place of Urooj, I went to visit the Prophet. I found that the Prophet was sitting alone in a jungle far away from the caravan tent. When I approached him, I heard an uproar. It seemed as if many men were quarrelling with one another. I stayed there and then I thought that some people have come to him from the invisible world. All of a sudden, he himself stood up from his seat and came to us smiling. On my asking the cause of the uproar, he told that there was a dispute between the believing and the disbelieving jinns over the stay place and I decided for the believing jinns to stay at Habsh and the disbelieving jinns to stay at Ghaur and not to associate mutually."
The narrator of this event Katheer bin Abdullah stated that the experience has shown that a person effected by a jinn in Habsh is healed whereas a person possessed by a jinn in Ghaur mostly dies.

Miracle No. 179: The well-known scholar Khateeb has stated on the authority of Hadhrat Jabir bin Abdullah who stated: "Once, we were travelling with the Prophet. The Prophet was sitting under a tree for taking rest. All of a sudden, there came a snake near him, took his mouth near the hole of his

ear. After sometime, the Prophet ﷺ took his mouth near its ear and said something. On that, the snake vanished in such a way as if the earth had swallowed it. We submitted to the Prophet ﷺ that we were very much frightened when you let it reach near your ear. The Prophet ﷺ told that it was an animal and in fact, it was a jinn who had forgotten a few verses of such and such Surah and the jinns had sent it to enquire about the same verses. Because of your presence, he came changing its form to that of a snake and enquired about the verses accordingly."

Hadhrat Jabir رضي الله عنه further stated: "After that, the Prophet ﷺ moved on and reached a village where the people were waiting for him, after they had information of the arrival over there of the Prophet ﷺ. On his arrival, they submitted to the Prophet ﷺ: O Apostle of Allah! a jinn has fallen in love with a woman of this village. He has teased him so much that neither does she eat anything nor drink anything and she is at the verge of death." Hadhrat Jabir رضي الله عنه still further stated: "I saw that woman who was very lovely." The Prophet ﷺ called her and observed: "O jinn! you must know that I, Muhammad ﷺ, am a Prophet of Allah, Hollowed and Magnified. Part with this woman and move away from here." As soon as the Prophet ﷺ observed these words, the woman became quite well and conscious. Immediately, she covered her face and veiled herself from the men.

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5. Miracles Relating to the Sky and the Stars

Miracle No. 180: This event is proved on the basis of Mutawatir and famous Ahadith given in "Sahihain" and other authentic books of Ahadith that Abu Jahl, Waleed bin Mughirah and A'as bin Qail gathered together in Makkah and put the question to the Prophetﷺ: "If you are true, tear the moon into two parts." The Prophetﷺ said to them: "If I do that, will you believe in my prophethood?" All of them replied in the positive. Thus, the Prophetﷺ prayed to Allah Almighty to make the moon into two parts. His prayer was accepted by Allah Almighty. The Prophetﷺ pointed towards the moon and it turned into two parts. The Prophetﷺ called each of the disbelievers by name to be a witness to this event. All the people saw very well the two parts of the moon. Both the parts were apart from each other and in between them was visible the green mountain.

On that, the disbelieves said: "It is merely magic." Abu Jahl said: "We shall further make enquiry in this matter. If it is magic, it can be played on us alone. The people who are not present here and are in other cities and countries, they cannot be affected by this magic, therefore, we must make enquiry in this matter from the people who come to this land from outside. Thus, whenever the people came from far

away places, they were asked about the turning of the moon into two parts. All of them confessed that they, too, had seen the moon turning into two parts. This miracle of the Prophet ﷺ is so great that a few verses were revealed in the Holy Quran in this regard:

اِقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ. وَاِنْ يَّرَوْا آيَةً يُّعْرِضُوْا وَيَقُوْلُوْا سِحْرٌ مُّسْتَمِرٌّ.

"The Hour (of Judgment) is nigh, and the moon is cleft asunder. But if they see a Sign, they turn away, and say, 'this is (but) transient magic."
(Surah al-Qamar: 1-2)

Now, this matter is not only impossible but it did happen, also. And the condition of the sky and the whole universe can undergo a change but the condition of the disbelievers is very strange, who believe in idol-worship, etc., which is against the rationale; but if there appears a true miracle or sign, they reject it by calling it magic.

This miracle of the Prophet ﷺ was seen not only in Arabia but it was seen in the whole world, also. It is given in the "تاریخ فرشتہ" (Tareekh-e-Farishtah) that when the Raja of Malebar heard this event from the Muslims, he caused an enquiry to be made by the scholars of his religion, regarding the age in which Allah had commissioned him as a Prophet. So, the scholars and the Brehmans conducted a research of the age of the Prophet ﷺ accordingly. When they studied the books concerned, turning of the moon into two parts was confirmed and the Raja embraced Islam.

It is written in the book named "سوانح الحرمين" (Savanih-al-Haramain) that there has been a city in the province of Malwah near the river Chambal. The Raja of that place was sitting on the roof of his palace. All of a sudden, he saw that the moon turned into two parts and after some time, both the parts were joined. He asked the Pandits of his court about it. They told hthat it is written in their religious books that a Prophet would be born in Arabia and the miracle of turning of the moon to two parts will take place at his hands. Knowing that, the Raja sent his messenger to the Holy Prophetﷺ and embraced Islam. The Prophetﷺ named that Raja as Abdullah. The grave of that Raja still exists outside the city of Dahaar and the people come to pay visit to it. Maulana Rafi-ud-Din Sahib has, also, stated this event in his book named "شق القمر" (Shaqq-al-Qamar) with reference from the book named "تاريخ فاضلى" (Tareekh-e-Fazli) in which the name of the Raja of Malwa is told as Raja Bhauj. Against the turning of the moon into two parts, the faithless have raised many objections. Mulana Rafi-ud-Din has rebutted well their objections in detail in his pamphlet named "دفع اعتراضات معجزه شق القمر" and has told the sages of Europe had to accept this issue, and a major class of the philosophers of astronomy is convinced of the tearing apart of the stars and their healing, except Mushaeen (مشائين) who deny the fact of turning apart and healing of the stars even though their arguments are very weak and the Muslim theologians have rabutted them.

Miracle No. 181: Imam Tahawi and Tabrani have reported from Asma binte Unais who stated: "The Prophet ﷺ was staying at Sahba, a place near Khaibar. During that very period, revelation came to him. He went to sleep putting his head on the knee of Hadhrat Ali رضي الله عنه who had not said his Asr prayer as yet. He did not move so as not to cause discomfort to the Prophet ﷺ being asleep. The Prophet ﷺ woke when the sun was at the verge of setting and asked Hadhrat Ali رضي الله عنه if he had said his prayers. He responded in the negative. So, the Prophet ﷺ prayed to Allah: "O Allah! this Ali was busy in obeying You and Your Prophet. Bring back the sun enabling him to say his prayers." Hadhrat Asma stated that she saw that the sun had again risen after getting set in.

Some of the Muhadditheen have doubted the authenticity of this Hadith. Thus, Imam Jauzi has counted this Hadith among the concocted ones; but many of the researchers and the Mahadditheen have considered this Hadith as authentic. Imam Sayooti has written a pamphlet commenting on it, also, which he named "كشف اللبس فى حديث ردّ الشمس". He has proved it to be authentic after reporting it through many reporters and has proved its authenticity with strong arguments.

Miracle No. 182: Imam Baihaqi stated on the authority of Fatimah binte Abdullah, the mother of Hadhrat Uthman bin Abi Al-A'as رضي الله عنه. She stated: "I was present at the time of the birth of the Holy Prophet ﷺ over there. When he was born, I found that whole of the house had been filled with light and the stars had come so near that it seemed that they would fall down."

Miracle No. 183: Imam Baihaqi, Sabooni, Khateeb and Ibne Asakir stated on the authority of Hadhrat Abbas bin Abdul Muttalib. Hadhrat Abbas stated: "I said to the Prophet that the cause of my embracing Islam is one of your symbols and that is this that when you used to take rest in your cradle during your early age you used to point towards the moon with your finger. The moon used to bow towards the direction to which you used to point." The Prophet replied: "I used to talk with the moon which stopped me from weeping. When the moon fell down under the empyrean (as the Throne of Allah Almighty) for prostration, I heard the sound of its fall." Sabooni states that this report is good in connection with the miracles.

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6. Miracles Relating to Clay, Water, Fire and Air

This chapter consists of four sections. The first section describes the miracles relating to clay. The second section describes the miracles in connection with water. The third section describes the miracles concerning with fire and the fourth section describes the miracle concerning with air.

a. Miracles Relating to Clay

Miracle No. 184: In "Sahihain" it is stated by Hadhrat Abu Bakr Siddiq رضي الله عنه: "At the time of migration, Suraqah bin Malik pursued us. Seeing him approaching near us, I submitted to the Prophet ﷺ, conveying to him that at last, a person had got us." The Prophet ﷺ observed: "Have no fear, for Allah is with us." Then, he invoked curse for Suraqah, affecting his horse sank in the earth till its belly. Suraqah expressed that it seemed to him that both of us had invoked curse for him, and begged us to pray for his salvation from that calamity. He swore that he would drive away any person who might have come out in our search, in return. The Prophet ﷺ accordingly prayed for him and he got the salvation. After that, he told whomsoever he met that Muhammad ﷺ and his companion are not on that side.

This miracle of the Prophet ﷺ resembles the miracle of Hadhrat Musa in which Qaroon was caused to sink in the earth. In the book "Baizawi", the event of the miracle of Hadhrat Musa is narrated in this way that Qaroon used to tease Hadhrat Musa very much. As Qaroon was a cousin of Hadhrat Musa, he forgave him. When the decree of Zakat on property was revealed by Allah Almighty, Hadhrat Musa demanded from Qaroon to pay Zakat even one per thousand of his property. When Qaroon calculated it, he had to pay too much money as Zakat. Therefore, Qaroon thought of a plan to prove Musa guilty, by

falsely imposing accusation on him among the Bani Israel so that the people deviate their belief from Musa. Thus, he prepared a woman by giving her a plenty of money for accusing Hadhrat Musa of the crime of adultery.

Hadhrat Musa was giving sermon on Eid day in which he was telling the people of cutting off the hand of a thief and stoning to death the person accused of adultery, by way of punishment. Qaroon said to Hadhrat Musa if he (Musa) committed such a crime, then what? Hadhrat Musa replied: "If I commit these crimes, I should, also, be punished with these punishments." Then, Qaroon said: "Your illicit relations with such and such woman of Bani Israel have become the talk of the town." Hadhrat Musa sent for the woman and administered an oath to her for the matter. The woman, very clearly replied: "Qaroon has prepared me to impose on you the accusation of adultery, by giving me money." Then, Hadhrat Musa prostrated himself to Allah Almighty and invoked curse for Qaroon. The reveletion came to Musa: "O Musa! We Have ordered the earth to be under your control. Command to it what you desire. The earth will obey your order." Hadhrat Musa observed: "يـــا ارض خذيـــه" (O earth! get hold of Qaroon). So, the earth gripped him and caused him sink up to his knees inside it. Hadhrat Musa again said: "O earth! grip Qaroon." The earth shallowed him up to the back of the body. Hadhrat Musa again said: "O earth! grip him." Now, the earth swallowed him up to his neck. Once again, Hadhrat Musa said to the earth: "O earth! grip him." So, this time, the earth swallowed Qaroon, completely. When the earth began swallowing Qaroon, he continuously, kept entreating and weeping before Hadhrat Musa; but he did not take pity on him. In respect of that, Allah

Almighty revealed the message to him: "O Musa! Qaroon has been entreating and weeping before you very much. Had he submitted his request to Me, even once, I would have accepted his appeal." After that, Bani Israel started blaming Hadhrat Musa that the reason of causing Qaroon sink in the earth was his desire to possess the property of Qaroon. So, Hadhrat Musa invoked curse again and, as a result of the same, all the houses and other properties of Qaroon were caused to sink in the earth. The miracle of the Holy Prophet Muhammad ﷺ in respect of Suraqah resembles the present miracle of Hadhrat Musa; but in it the dignity of the mercifulness of the Holy Prophet ﷺ is more prominent. When Suraqah entreated to the Prophet ﷺ he took pity on him so much so that the Prophet ﷺ gave him shelter in writing for ever and gave him tiding that he would be caused to wear the golden bangles in his hands one day and made him realize his position at that time. This, prediction, also, proved true and he was caused to wear the golden bangles of Chosroes after the conquest of Persia as is mentioned in the Hadith collection, Bukhari. Hadhrat paid no heed to the entreatment of Qaroon. In the miracle of the رحمة للعلمين (mercy for all creatures) mercy endowment is more than that of Hadhrat Musa, Kaleem Ullah.

Miracle No. 185: Imam Baihaqi, Ibne Jareer, Ibne Munzir, Tabrani, Abul Sheikh and Ibne Abi Hatim have stated on the authority of Hadhrat Abdullah bin Abbas رضي الله عنه who stated: "In the battle of Badr, the Prophet ﷺ prayed to Allah Almighty:

اللهم ان تهلك هذه العصابة فلن تعبد وفى بعض الروايات لن تعبد ابدا.

> *"O Allah! if You destroy this handful group of human beings, You will not be worshipped." According to another report, the words are, "You will never be worshipped."*

After this prayer, Gabriel submitted to the Prophetﷺ: "Take a handful clay or stones of baked clay and hit them against the disbelievers." So, the Prophetﷺ did the same. The result was that the eyes and nostrils of all the disbelievers were filled with it and they ran away defeated. By order of the Prophetﷺ the companions made a heavy attack against the disbelievers. Many of the chiefs of the disbelievers were killed. Many of the disbelievers were taken as prisoners and the rest of them fled away. To describe this event, Allah revealed this verse of the Holy Quran:

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللّٰهَ قَتَلَهُمْ، وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللّٰهَ رَمَى.

> *"It is not you who slew them; it was Allah. When you threw handful of dust, it was not your act, but Allah's."* *(Surah Anfaal: 17)*

It is stated in the Hadith collection Muslim on the authority of Hadhrat Abbas رضي الله عنه that this very miracle appeared in the battle of Hunain. When the fight was at its peak, the Prophetﷺ took some pieces of baked clay and threw them towards the disbelievers. As soon as the Prophetﷺ threw them, their strength was lessened and the sign of their defeat became prominent. Hadhrat Salmah bin Akw'a رضي الله عنه stated that the Prophetﷺ while throwing these pebbles, observed: "شاهت الوجوه" (the faces of the disbelievers became degraded). So, it happened the same and the

eyes of the disbelievers were chilled with dust and pebbles and they, rubbing their eyes and being defeated, fled away.

Miracle No. 186: It is reported in "Sahihain" on the authority of Hadhrat Anas bin Malik that a person, working as a writer in the service of the Prophet, all of a sudden, became apostate, and joined the army of the polytheists. The Prophet invoked curse for him not to be accommodated by the earth. Hadhrat Anas stated on the report of Hadhrat Talha that I went to the place where that apostate was buried and found that his dead body was lying outside on the ground. On enquiring from the people many a time, it was disclosed that they laid him in the grave but the earth threw him outside every time.

Miracle No. 187: Imam Baihaqi narrated on the authority of Hadhrat Usamah bin Zaid that the Prophet observed: "Whosoever will attribute a fabricated talk to me, his destiny will be the Hell." Thus, the Prophet sent a person to somewhere. He went there and attributed fabricated talk to the Prophet. The Prophet invoked curse for him. The result was that his belly burst after his death and when he was buried, the earth threw his dead body outside.

Miracle No. 188 : Imam Baihaqi stated on the authority of Hadhrat Abdullah bin Umar that the Prophet invoked curse for Muhallam bin Jathamah. Thus, when he died, he was buried in the earth and the earth threw him outside. It happened many a time. Helplessly, his dead body was placed on a mountain pass and the stones were laid upon it. The Prophet had sent Muhallam with an army to the place called Adham. Aamir bin Azbat of Adham

came and saluted the army of Muhallam. Muhallam advanced and killed Aamir bin Azbat and took all his property into his possession. When the Prophet ﷺ was informed about it, he observed thrice: "O Allah! Do not grant him forgiveness." So, when Muhallam died, the earth did not accept him. When the Prophet ﷺ was informed about this matter, he said: "The earth has accepted the people even worse than him; but Allah wants to teach a lesson to you, therefore, it happened so."

b. Miracles in Connection with Water

Miracle No. 189: On the authority of Hadhrat Jabir ؓ, it is stated in "Sahihain" that at the place of Hudaibiyah, the companions felt severely thirsty. The people submitted to the Prophet ﷺ: "We have no water to drink and make ablution in the army except the small quantity of water which is left in your spouted jug after your ablution." The Prophet ﷺ put his blessed hand in the spouted jug, water overflew from his fingers like a spring. All the companions drank water very well and made ablution. When Jabir was asked as to the number of the army men, to told that they were one thousand and five hundred men, but had there been one lac people, this quantity of water would have been sufficient.

A similar miracle took place by Hadhrat Musa that he hit the stone and the fountains of water came out from it. But the miracle of the Prophet ﷺ is more excellent than that of Hadhrat Musa because generally and habitually, water does flow from the stones, as is ordained by Allah Almighty:

إِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ، وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ.

"For among rocks, there are some from which rivers gush forth; others there are which when split asunder send forth water."

(Surah Baqarah: 74)

But the flow of water from the flesh and blood never happened. Therefore, this miracle of the Prophetﷺ is very strange. Moreover, there came out water by hitting the stick on the stone and here the fingers of the blessed hand are functioning as the fountains. This is the prominent grandeur of the miracle of the Prophetﷺ.

Miracle No. 190: It is reported in the Hadith collection of Imam Bukhari on the authority of Br'a bin Aazib. He stated: "We, fourteen hundred people were along with the Prophetﷺ on the occasion of Treaty of Hudaibiyah. In Hudaibiyah, there was a well. Whole of its water, we used up leaving not even a drop in it. Knowing about it, the Prophetﷺ came over there and sat on its bank. Then, he caused some water to be brought to him. He made ablution with it, then he gargled and prayed to Allah. Then, he poured the remaining water in the well and observed: "Leave the well for sometime." Thus, after a short while, there was so much quantity of water in it that all our army and the cattle drank and got well saturated. We stayed there for twenty days and continuously used its water. In the report of Hadhrat Jabirرضي الله عنه, the number of the army was fifteen hundred and in the report of Hadhrat Br'a bin Aazibرضي الله عنه, this number is stated to be fourteen hundred. The fact is that the number of the army was more than fourteen hundred and less that fifteen hundred. The reporter, who considered the fraction of one hundred as a century, told the number as fifteen hundred and reporter, who omitted the fraction of a century, told the number as fourteen hundred. Both the statements concerning number are approximate. The Prophetﷺ stayed at Hudaibiyah for twenty days.

Miracle No. 191: It is stated in "Sahihain" by Hadhrat Imran bin Husain that the companions of the Prophetﷺ submitted to him their grievance about thirst during a journey. The Prophetﷺ got down from his conveyance and ordered Hadhrat Ali and another person to go and search for water." So, they went accordingly. They met a woman possessing two small water-skins containing water. They brought her to the Prophetﷺ. The Prophetﷺ caused a pot to be brought and poured in it the water of both the water-skins and asked the companions to drink from it. Hadhrat Imran stated: "We, the forty thirsty men drank water from it very well and we filled all our pots and water-skins with water. I severe by Allah Almighty that the water-skins seemed to be full with water than before.

Miracle No. 192: It is reported in "Sahihain" on the authority of Hadhrat Anas that the Prophetﷺ was sitting at a place near Rora. A pot full of water was brought to him. The Prophetﷺ placed his blessed hand in it. So, a spring of water flew over from his blessed f. There were present about three hundred men who made ablution from this water.

Miracle No. 193: It is reported in the Hadith collection of Hadhrat Imam Bukhari on the authority of Hadhrat Abdullah bin Masood who stated: "We considered the miracles of the Prophetﷺ as the sign of blessing and prosperity whereas you think that these miracles are meant for frightening." Then, Hadhrat Abdullah bin Masood narrated an event. "We went with the Prophetﷺ on the journey. A very small quantity of water was left. He caused the water left to be brought and put his hand in it and observed: "Get the purifying water and Allah's blessing and this purifying water is a blessing of

Allah." Hadhrat Abdullah bin Masood stated: "I myself have seen the water flowing from the fingers of the Prophet and this is, also, a fact that we heard the voice of Tasbeeh while taking our food."

In this report of Bukhari, two miracles of the Prophet are mentioned. Firstly, the flowing of water from the blessed fingers of the Holy Prophet and secondly, the telling of one's beads for the second feast.

Miracle No. 194: It is stated in the Hadith collection of Imam Muslim on the authority of Hadhrat Qatadah that the Prophet observed during a journey: "Continue your journey from the decline of the day to the whole of the night. By the will of Allah Almighty, you will find water tomorrow." They kept on moving swiftly. The Prophet moved on till the mid-night when he stayed on a side of the road with his companions to spend the night. The Prophet advised that all the people should not go to sleep in order to save the Fajr (morning) prayers from being lost.

By chance, all the people went to sleep and kept sleeping until the Prophet got up when the sun was falling on his back. The Prophet ordered the companions to move from there. After covering some distance, when the sun rose a little up, the Prophet got down from his conveyance. I had a spouted jug with some water in it. The Prophet caused that spouted jug to be brought. Then, he made ablution with the minimum quality of water and left over some water in the spouted jug and instructed to keep this water safe because of a special condition and grandeur of it. After that, Hadhrat Bilal called to prayers. After two Sunnat Rakaat, the Prophet led

the Fajr prayers late in congregation. After the prayers, the journey started.

When it was broad-day light, the people told the Prophet ﷺ that they are at the verge of death on account of thirst. The Prophet ﷺ asked them not to be worried. He caused the spouted jug to be brought and started pouring water from the spouted jug and Hadhrat Abu Qadadah ؓ caused the people to drink it. Seeing water, all the people of the caravan rushed to it and began falling on one another. The Prophet ﷺ said: "Do not get worried. All of you will be well off." Thus, all the people became well off. Hazart Abu Qatadah stated that only two persons, the Prophet ﷺ and I were left in the end. I submitted to the Prophet ﷺ to drink water first. The Prophet ﷺ observed: "Abu Qatadah! you, drink first. The steward or the cup-bearer should drink afterwards." So, I drank water and the Prophet ﷺ drank after all the people had drunk water.

Miracle No. 195: Imam Baihaqi and Hakim reported on the authority of Hadhrat Umar ؓ that on the occasion of a battle, the Majahideen felt severe hardship on account of thirst. Hadhrat Umar ؓ requested the Prophet ﷺ to invoke prayer to Allah for water. The Prophet ﷺ prayed accordingly. Immediately, a cloud rose up and it rained so heavily that the people got well saturated. Some of the commentators have written that this miracle appeared on the occasion of Badr war and this very miracle is referred to by verse 11 of Surah Anfaal:

وَيُنَزِّلُ عَلَيْكُمْ مِّنَ السَّمَآءِ مَآءً لِّيُطَهِّرَكُمْ.

"And He caused rain to descend on you therewith, to remove from you stain of Satan."

Miracle No. 196: Imam Baihaqi reported on the authority of Hadhrat Anas that the Prophet threw down the water used by him for doing ablution in the well of Qaba. Qaba is the name of a place at a distance of three miles form Madinah. The water of the well was increased so much that it never underwent a decrease.

Miracle No. 197: Hadhrat Abu Naeem has stated in "Dalail-e-Nubawwat" on the authority of Hadhrat Anas that there was a well in his house. The Prophet threw in it his mouth saliva which made its water so sweet that it excelled the water of all the wells in Madinah.

Miracle No. 198: It is reported in the Hadith collection of Ibne Majah that Aab-i-Zamzam was brought in a bucket to the Prophet. He rinsed the mouth and threw the used water in it. From the very moment, a smell was created from the water, which was better than the smell of musk.

Miracle No. 199: Ibne Sa'ad reported on the authority of Hadhrat Saalim bin Abi al-Jaad that once, the Prophet gave a water-skin filled with water and closed mouth to the companions as a luggage for the journey and invoked prayers for them, also. When, at the time of prayers, its mouth was opened, it was found filled with milk, and butter was present freezed on its mouth.

Miracle No. 200: It is reported by Imam Mustaghfiri that when Egypt was conquered during the period of Hadhrat Umar, the people of Egypt said to Hadhrat Amro bin al- A'as, the governor of Egypt: "It is custom with the river Nile that its water starts flowing when an unmarried beautiful girl is thrown in it after dressing her with clothes and ornaments,

with the permission of her parents. Without performing this custom, water does not come in the Nile." Hadhrat Amro bin al-A'as رضي الله عنه replied: "This custom will not be allowed in Islam. Islam has eliminated all the previous bad customs." Thus, the river Nile remained dry for there months. As all the inhabitants, getting worried from the situation, made up their mind to leave the city under compulsion. Hadhrat Amro bin al-A'as رضي الله عنه reported the matter with all details to Hadhrat Umar رضي الله عنه. Hadhrat Umar رضي الله عنه replied: "You have well done by not acting upon the old bad custom. Islam has come to eliminate the customs like it and not to encourage them."

In this letter, Hadhrat Umar رضي الله عنه enclosed a folded chit, advising him to put it into the river. When Hadhrat Amro bin al-A'as رضي الله عنه received the letter, he read it. It was written in it: "This chit is from the slave of Allah Almighty, Umar to the river Nile. O Nile! if your flowing is within your own power and you flow, than do not flow. If you flow by His order, we pray to Him to make you flow." Hadhrat Amro bin al-A'as رضي الله عنه put the chit into the river Nile and the very night, the river started flowing. The level of the water rose by sixteen yards during one night. The bad custom was culminated with immediate effect.

This is the miracle of an individual of the Ummah of the Prophet ﷺ. It is not wrong to say that it was the miracle of the Prophet ﷺ because it came into being by following the Holy Prophet ﷺ.

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c. Miracles Relating to Fire

Miracle No. 201: It is stated in "Sahihain" on the authority of Hadhrat Jabir that, while digging the ditch on the occasion of the Ditch war, we came across a very hard rock which we could not break. Having been informed about it, the Prophet came there and descended in the ditch whereas he had been hungry for three days and he was starving himself. He hit the rock with a pick axe and it was split into pieces like a hillock of sand.

Hadhrat Jabir stated that, after that, he went to his house and asked his wife if she could arrange for some food for he had seen the Prophet feeling very hungry. She arranged for barley weighing about 2 ¾ seers and a kid of goat which was slaughtered. Grinding the barley, she put the pot on the hearth for cooking. Hadhrat Jabir further stated that he went to the Prophet and submitted to him: "O Prophet of Allah! kindly, come to my house taking with you some of the companions because I have arranged a feast consisting of food cooked from the flesh of a kid of goat and flour of barley." The Prophet made an announcement to tell the people in a loud voice: "O the diggers of the ditch! Jabir has aa feast for you, so, hurry up to his house."

Hadhrat Jabir further stated that, after that, the Prophet said to me: "Unless I come, neither bring down the saucepan from the hearth nor start getting the bread cooked. Then, the Prophet came. After

putting his mouth saliva into the kneaded flour and saucepan, he prayed to Allah. After that, the Prophet sent for female cook and advised her not to take down the saucepan from the hearth and feed the people with bowlsfull of curry. So, the same was done. Hadhrat Jabir told: "There were one thousand men present on the occasion of the Ditch battle. I swear by Allah that all of them ate to their fill. The saucepan was still full boiling as before and there was no decrease in the kneaded flour, also.

In this event, it was, also, the miracle of the Prophet that the rock turned to sand with the blow of the Prophet. In addition to that, a great blessing took place in the food and neither the curry of the saucepan dried out nor it was burnt even though the characteristic of fire is to dry out and burn away. But it was on the basis of the miracle and the blessing of his mouth saliva that the saucepan of Hadhrat Jabir remained completely safe. This miracle of the Prophet related to fire.

Miracle No. 202: It is described in "Naseem-ul-Riaz" that Adeem Ibne Zahir Alvi had the blessed hair of the Prophet numbering fourteen. He offered these hair as a gift to the head of Halab, who had a great love for Alvis. The head of Halab accepted with great respect and honour and served the Alvi, also, with an appropriate offering. After a span of time, when the Alvi met the head, he did not behave towards him in a proper way and showed his displeasure. On asking the cause of his anger, the head of Halab told that the hair gifted to him, had been wrongly attribute to the Prophet according to his information. The Alvi asked him to cause the hair to be brought. So, the hair were brought and the fire was kindled. The hair were put into the fire, which became more beautiful

instead of getting burnt away. Seeing that the head of Halab changed his view and treated the Alvi with more respect than before and presented offering to him. This was the miracle of the Prophet ﷺ that the fire did not make any effect on the hair.

An other miracle relating to the fire is mentioned in the "Mathnavi" of Maulana Ruum which is translated thus: "A person stayed as a guest with Hadhrat Anas bin Malik رضي الله عنه. The guest stated this event that Hadhrat Anas رضي الله عنه saw, after the food had been served, that the table cloth had spots and stains of soup and fat, etc. Hadhrat Ans رضي الله عنه sent for the female servant and asked her to put the table cloth into oven for sometime. The female servant did accordingly. All the guests were waiting for the burning of the table cloth and smell of burning of fat at that time, but to their surprise that the table cloth became absolutely spotless and stainless instead of burning away. She took out white and clean table cloth from the oven as if it was put into cauldron. Getting wooden struck, the people enquired from Hadhrat Anas رضي الله عنه what was the reality about it that the cloth could not catch the fire. Hadhrat Anas رضي الله عنه described the reality and told them that the Prophet ﷺ used to wipe his blessed face from this very cloth. The result is that this cloth remains safe from burning and getting effect of fire.

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d. Miracles Relating to Air

Miracle No. 203: It is stated in "Sahihain" on the authority of Hadhrat Anas. He stated that once, famine struck during the period of the Prophetﷺ. He was delivering Jummah sermon when a bedouin stood up and said: "O Prophet of Allah! our wealth has perished and our family members are dying of hunger. Please, pray to Allah for rain." The Prophetﷺ immediately, raised his hands for praying to Allah and there was not even a sign of cloud on the sky. I swear by Allah that no sooner did he restore his hands from praying position than the clouds started coming like mountains from all the four sides. No sooner did the Prophetﷺ get down from the pulpit than the drops of rain water started falling from the beard of the Prophetﷺ. It kept raining from that Friday to the next Friday. The next Friday, the same bedouin or some other bedouins stood up and submitted: "On account of the severity of rains, the houses have been demolished and the cattles have drowned. O Prophet of Allah Almighty! pray for the rain to stop." The Prophetﷺ raised his hands and prayed: "O Allah! cause the rain to fall on the jungles and mountains around and not on us." During his prayer, he pointed to all the four sides with his finger and the sky became clear on the side to which he pointed so much so that when the people came out of the mosque after having said their prayers, the sun was shining in Madinah and the weather was cloudy that day on all the four sides of Madinah. It went on

raining on the places around Madinah. The people who were coming to Madinah from outside, they were describing about the excess of rain.

In this report, one miracle is in relation to water, that it rained on account of his praying and the second miracle relates to air and atmosphere that the atmosphere went on becoming clear on the direction to which the Prophet ﷺ pointed.

Miracle No. 204: Allah Almighty observed:

يَآ اَيُّهَا الَّذِيْنَ آمَنُوا اذْكُرُوْا نِعْمَةَ اللهِ عَلَيْكُمْ اِذْ جَآءَتْكُمْ جُنُوْدٌ فَاَرْسَلْنَا عَلَيْهِمْ رِيْحًا وَّجُنُوْدًا لَّمْ تَرَوْهَا.

"O you who believe! remember the grace of Allah (bestowed) on you, when there came down on you hosts (to overwhelm you) but We sent against them a hurricane and forces that you saw not."
(Surah Ahzaab: 9)

The event which is mentioned in this verse is the battle of Ahzaab, which is called battle of Khandaq or ditch, also. In it, an army consisting of twelve thousand soldiers of disbelieving Quraish, the Jews of Banu Ghatfan and Banu Quraish marching on Madinah and the disbelieving people of book intended to make a collective attack. With the consultation of Hadhrat Salman Farisi ﷺ the Prophet ﷺ ordered a ditch to be dug around Madinah. The disbelievers besieged Madinah for one month. The battle was fought with arrows and stones. Allah Almighty helped the Muslims with the East wind and blew so severe wind that all the hearths and saucepans of food were overturned and all the tents were uprooted. The horses were let loose and they ran away and it was so cold that the disbelievers

were unnerved. They got worried. Tulaihah bin Khuwailad Asdi said: "Muhammad ﷺ has played magic upon you. Now it is not proper to stay here." Thus, all the disbelievers ran away.

It is stated in the Hadith collection of Imam Bukhari on the authority of Hadhrat Abdullah bin Abbas رضي الله عنه that the Prophet ﷺ observed:

نصرت بالصبا واهلكت عاد بالدبور.

"I was helped with the East wind and the Ummah of Aad was destroyed by the West wind."

That is to say that the disbelieving Ummah was perished by wind on the basis of the miracle of Hadhrat Huud عليه السلام. Similarly, the Prophet ﷺ was bestowed upon with the miracle of wind and the disbelievers were defeated. The difference is only this much that here there was the East wind and the Ummah of Huud عليه السلام was hit with the West wind. The difference between the East wind and the West wind is known to the connoisseurs and knowledgeful of wind. The same difference lies between the miracles of the mercy for all the creations, i.e., Hadhrat Mohammad ﷺ and Hadhrat Huud عليه السلام.

Miracle No. 205: Imam Baihaqi stated on the authority of Hadhrat Abdullah bin Umar رضي الله عنه that Hadhrat Umar رضي الله عنه sent an army under the command of Hadhrat Sariyah رضي الله عنه. Once, all of a sudden, Hadhrat Umar رضي الله عنه loudly called: "يا سارية! الجبل، الجبل" (O Sariyah! advance towards the mountain). After that a man from that army came and narrated: "O leader of the believers! we fought with the enemy and the enemy beat us to flee. All of a sudden, we heard a

loud voice, "O Sariyah! advance towards the mountain". We all fought against the enemy with our back to the mountain and defeated the enemy with the help of Allah. This miracle relates to Hadhrat Umar because state of the army was disclosed to him in spite of the fact that the army was far away. His miracle through air that it sent his voice to Hadhrat Sariyah. Any miracle of an individual of the Ummah is the miracle of the Holy Prophet because that miracle is achieved by following his teachings.

7. Miracles Rlating to the Minerals

Miracle No. 206: It is stated in the Hadith collection of Imam Tirmizi on the authority of Hadhrat Ali ﷺ who stated: "I was present with the Holy Prophet ﷺ in Makkah. One day, the Prophet ﷺ went out for excursion around Makkah. I was, also, with him. The mountain or the tree which appeared before, said: 'السلام عليك يا رسول الله' i.e. (may be peace on you, O Prophet of Allah!)." This miracle embraces two miracles. First, the trees saluted him. The second, the mountains saluted to the Prophet ﷺ. Both these miracles belong to vegetables and minerals, respectively.

Miracle No. 207: Imam Baihaqi stated on the authority of Hadhrat Abu Zar Ghafari ﷺ in "Dalail-e-Nubuwwat". He stated: "I used to go to the Prophet ﷺ whenever he was alone. One day, I found him alone and went to him and sat down in his presence. After that, Hadhrat Abu Bakr ﷺ came, saluted the Prophet ﷺ and sat down on the right side of the Prophet ﷺ. Then, Hadhrat Umar ﷺ came, saluted the Prophet ﷺ and sat down on the right side of Hadhrat Abu Bakr ﷺ. Then, Hadhrat Uthman ﷺ came, saluted the Prophet ﷺ and sat down on the right side of Hadhrat Umar ﷺ. There were lying seven pebbles in front of the Prophet ﷺ which he took

in his hand and they started praying Allah. The sound of praying to Allah by the pebbles like buzz of the bees was heard by all. When the pebbles were placed on the ground, they got quiet. Then, the Prophet ﷺ picked up the pebbles and placed in the hand of Hadhrat Abu Bakr رضي الله عنه. Again, they started praying Allah and the sound like buzz of the bees was heard. On placing them on the ground, the pebbles got quiet. After that, when they were placed in the hand of Hadhrat Umar رضي الله عنه, they started praying Allah with the same sound. Similarly, they started praising Allah when placed in the hand of Hadhrat Uthman رضي الله عنه. After that the Prophet ﷺ remarked that it was Khilafat.

Abul Qasim has narrated this event on the authority of Hadhrat Anas رضي الله عنه in his book "نبوت کی محافظ" (Nubuwwat ki Muhafiz) and has added these words: "After that the Prophet ﷺ gave these pebbles to everyone of the audience; but the pebbles did not praise Allah, when placed in their hands."

Some of the commentators of Hadith have written that Hadhrat Ali رضي الله عنه was not present at that time, otherwise, the pebbles would have praised Allah, when placed in his hands because he was, also, the fourth Khalifah of the Prophet ﷺ.

Miracle No. 208: It is stated in the Hadith collection of Imam Muslim on the authority of Hadhrat Jabir رضي الله عنه who stated that the Prophet ﷺ said: "I recognise the stone which used to salute me." Imam Baihaqi and other Muhadditheen have opined that Hajr-e- Aswad is meant by this stone. Some people are of the opinion that it is another stone which is still present in Makkah. This stone lies in the street which is called "رفاق المرفق" (Rafaq al Mirfaq). This name is given to

this street on account of the elbow of the Prophetﷺ. People pay a visit to it. Ibne Hajr Makki stated that this tradition is well known from ancient times.

Miracle No. 209: Imam Baihaqi stated on the authority of Hadhrat Abu Asyad Sayedi that once, the Prophetﷺ said to his uncle Hadhrat Abbas: "Tomorrow, do not come out of your house you and your family until I come over there. I have some task with you." All the people kept waiting for him. Then, the Prophetﷺ came and asked about their well-being. Hadhrat Abbas replied that they were all quite well. Then, the Prophetﷺ asked them all to get together at a place. When all of them sat together closely, the Prophetﷺ covered them with a sheet of cloth and prayed for them:

"O Allah! this is my uncle and he is in place of my father and here is his progeny. Save them against the fire of the Hell as I have covered them with a sheet of cloth."

When the Prophetﷺ prayed to Allah for their betterment, the door and the walls of the house said "آمین" to it. Abu Naeem has, also, reported it and has written that, at that time, Hadhrat Abbas had seven persons in his progeny, six sons and one daughter, whose names are Fazl, Abdullah, Abdul Rehman, Qatham, Saeed and Umme Habeebah.

Miracle No. 210: It is stated in "Sahihain" on the authority of Hazrat Abdullah bin Jabir and in Hadith collections of Bazar and Tabrani, and Abu Yaala on the authority of Hadhrat Abduallah bin Masood that the disbelievers of the Quraish had installed 360 idols in Ka'bah so strongly that their feet were fixed with lead. When Makkah was conquered and the Prophetﷺ entered the Holy Ka'bah, he had a stick in

his hand. With it, he started pointing towards the idols and reciting this verse:

جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ.

"Truth has (now) arrived, and falsehood perished." (Surah Isr'a: 81)

The idol, to which the Prophet ﷺ pointed on its front, fell down to its rear side and the idol, to which he pointed from its rear side, fell down flat on its front side. Falling down of an idol fixed with lead merely by pointing to it is a miracle which relates to minerals.

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8. Miracles about the Vegetables

This chapter consists of three sections. The first section relates to the miracles in connection with trees. The second section pertains to the miracles relating to the cut branches of the trees and dry wood and the third section relates to the fruit and cooked food.

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a. Miracles Relating to the Trees

Miracle No. 211: It is stated in the Hadith collection of Imam Muslim on the authority of Hadhrat Jabir ؓ who said: "We reached a place along with the Prophet ﷺ and stayed in a vast plain. The Prophet ﷺ went to ease himself; but there was nothing to function as privacy. However, there were two trees on the borders of the valley. Thus, the Prophet ﷺ approached near a tree, catching hold of its branch, asked it to obey him by order of Allah. As soon as the tree heard it, it accompanied him exactly in the way as a camel walks with him who catches the bridle of a camel. Then, the Prophet ﷺ went to the second tree, catching hold of its branch, asked it to obey him by order of Allah. That tree too accompanied the Prophet ﷺ thus, both the trees joined together." Hadhrat Jabir ؓ further stated that he was buried in a deep thinking, or his attention deviated from that way, but he saw the Prophet ﷺ coming back and both the trees got separated and went to their original places.

Miracle No. 212: "Darmi" has stated on the authority of Hadhrat Abdullah bin Umar ؓ who stated that they were on a journey with the Prophet ﷺ when a bedouin came to the Prophet ﷺ, he observed: "Do you bear witness that there is none to be worshipped except Allah, He has no associate and Muhammad ﷺ is His slave and Prophet?" The bedouin asked the Prophet ﷺ: "Is there any witness to this claim of yours?" The Prophet ﷺ observed: "The Salam tree in

front of us is my witness." The Prophet ﷺ called the tree, which was at other border of the plain, it came slitting the earth and stood up near the Prophet ﷺ. The Prophet ﷺ demanded the tree to bear testimony three times. The tree bore witness three times that Muhammad ﷺ is a true Prophet of Allah. Salam is a thorny and high tree which is found in the jungles of Arabia.

Miracle No. 213: Imam Tirmizi stated in his Hadith collection on the authority of Hadhrat Abdullah bin Abbas who stated: "A villager came to the Prophet ﷺ and asked him how he should know that he is a Prophet of Allah, Almighty and Exalted." The Prophet ﷺ observed: "If I call the bunch which is on the date tree and it comes and bears testimony of my prophethood?" So, the Prophet ﷺ called that bunch of dates and it bent from the tree and fell down near the Prophet ﷺ and bore testimony of the prophethood of the Prophet ﷺ. Then, the Prophet ﷺ asked it to go back to its place. Thus, it went to its place on the tree. Seeing that, the villager embraced Islam.

Miracle No. 214: It is stated by that a bedouin came to the Prophet ﷺ and demanded from him a miracle in support of his prophethood. The Prophet ﷺ said to him: "Go to that tree and tell him that the Prophet ﷺ is calling you." When the bedouin gave it the message, the tree first moved from all the four sides, then, slitting the earth hurriedly reached the Prophet ﷺ and said: "السلام عليك يا رسول الله" (O Prophet of Allah! may peace be upon you). The bedouin, then, asked the Prophet ﷺ to permit the tree to go back. When the Prophet ﷺ, accordingly, permitted, it reached its original place, its roots, again, rushed into the ground by force and it stood erect. Seeing that, the bedouin embraced Islam and

submitted to the Prophet ﷺ to permit him to prostrate to him, i.e.the Prophet ﷺ. The Prophet ﷺ did not permit that and observed: "Had I ordered to prostrate a human-being to another human-being, I would have ordered the women to prostrate to their husbands." Then, the bedouin submitted: "Well, then, permit me to kiss your hand and foot." The Prophet ﷺ permitted that and he kissed the hand and the foot of the Prophet ﷺ. Imam Naudi has given in his book "Kitab-ul-Azkar" on the basis of this Hadith that it is permissible to kiss the hand and foot of a religious saint.

Miracle No. 215: Imam Baihaqi and Abu Yaala stated on the authority of Hadhrat Usamah bin Zaid رضي الله عنه that the Prophet ﷺ during a journey, advised him to see if there is some proper place for answering the call of nature. I submitted to him that there were so many people in this plain that there was no place of secrecy. The Prophet ﷺ observed to me if there were trees and stones. I told him that there seemed no trees close to one another. The Prophet ﷺ observed, 'go and tell the trees that the Prophet ﷺ orders them to get closer and ask the stones, also, to get together'. When I conveyed the order of the Prophet ﷺ to the trees and the stones, I swear by Allah that the trees gathered together and the stones gathered together forming a wall and the Prophet ﷺ answered the call of nature in their cover. When he was free, the Prophet ﷺ ordered me to ask them for getting separate. When I conveyed the order of the Prophet ﷺ to them, I swear by Allah, I saw with my own eyes the trees and the stones getting separate and going to their respective places."

Miracle No. 216: Imam Ahmad, Baihaqi and Tabrani reported on the authority of Hadhrat Yaala bin

Sababah who stated: "I was in the company of the Prophet on a journey. He was urged by the call of nature. So, he ordered two small date trees to get closer. They did so and the Prophet answered the call of nature in their cover."

Miracle No. 217: It is stated in "Sahihain" on the authority of Hadhrat Abdullah bin Masood that the jinns came to the Prophet and put him the question: "Who can bear witness to your prophethood?" The Prophet, pointing towards a tree, replied: "This tree." Thus, the Prophet called that tree and it came to him, dragging its roots and bore witness to his prophethood.

Miracle No. 218: Imam Baihaqi and Abu Naeem stated on the authority of Hadhrat Abu Imamah that when the wrestler, named Rakanah, demanded a miracle from the Prophet, the Prophet called the acacia tree saying: "Come near me by the order of Allah." Thus, the tree came and stood up near the Prophet, then, the Prophet asked it to go back.

The detail of this event is that Rakanah was a gigantic wrestler from the Quraish tribe. He used to graze the goats in the jungle. One day, when the Prophet went to that jungle, he came across with Rakanah. There was no third person over there. Rakanah said to the Prophet: "You insult our idols and you worship a hypothetical God. If I had no relationship with you, I would have killed you today. Pray your God to save you from me and I shall pray to my Laat and Uzza. If you defeat me in a wrestling bout, you can have any ten of my goats, which you like." So, a wrestling bout took place between Rakanah and the Prophet. The Prophet defeated him. Rakanah said: "It is not you who defeated me, but your God

became dominant and Laat and Uzza did not help me. The result was that you defeated me whereas nobody could defeat me till today. All right! we play another round of wrestling. If now, you become victorious, you can get ten goats more of your choice."

Thus, the Prophet ﷺ defeated Rakanah a second time, also. Rakanah again, repeated his word that your God became dominant over Laat and Uzza. Then, in the third wrestling bout with Rakanah, the Prophet ﷺ defeated him. Rakanah said to the Prophet ﷺ: "Have thirty goats of your choice from my herd." The Prophet ﷺ said: "I shall not take the goats. I desire you to embrace Islam. By so doing, you will get freedom from the Hell."

On that, he demanded a miracle from the Prophet ﷺ. So, the Prophet ﷺ called the acacia tree. Thus, the tree broke up into two parts. One part came and stood between Rakanah and the Prophet ﷺ. Rakanah admitted it to be a great miracle. He, again, demanded from the Prophet ﷺ to sent it to its original place. The Prophet ﷺ observed: "If I send it back to its original place, will you embrace Islam?" He said: "Yes!" Thus, the Prophet ﷺ ordered the tree accordingly and both the parts got united. After that, the Prophet ﷺ asked Rakanah to embrace Islam. Rakanah replied: "If I embrace Islam, the women will cause me feel ashamed that Rakanah embraced Islam getting terrified." Anyhow, he did not embrace Islam at that time but he embraced Islam on the occasion of the conquest of Makkah.

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b. Miracles Relating to the Cut Branches and Wood

Miracle No. 219: Imam Baihaqi reported that the Prophet gave Hadhrat Ukashah a dry stick in the battle of Badr. The miracle appearing from it was that this stick in his hand turned into a long shining sword with which he fought in the battle of Badr. That stick turning into a sword remained with Hadhrat Ukashah for many days. He fought the battles with this very stick until he was martyred fighting against the apostates during the period of Khilafat of Hadhrat Abu Bakr. This sword was named as Malawwan.

Miracle No. 220: Imam Baihaqi stated that when the sword of Hadhrat Abdullah bin Jahash broke in the battle of Uhad, the Prophet gave him a branch of date-palm which started functioning as a sword. Ibne Sayyid-an-Nas has written that this sword remained with him continuously and it was sold for two hundred gold coins by his heirs after his death.

Miracle No. 221: Imam Ahmad bin Hambal stated on the authority of Hadhrat Abu Saeed Khudhri that once, Hadhrat Qatadah bin Numan said his Isha prayers with the Prophet. The night was dark and cloudy. The Prophet gave a branch of date-palm to Hadhrat Qatadah and said: "This branch will give you so much light that tens of men will be able to cover space in its light and when you reach your house, you will see a black thing which you must kill

out of the house." When Hadhrat Qatadah ؓ started, the branch became lighted and when he reached his house, he saw the black thing and killed it out. That black thing was Satan which was killed out by the order of the Prophet ﷺ.

Miracle No. 222: It is stated in "Sahih Bukhari" on the authority of Hadhrat Jabir ؓ that the Prophet ﷺ used to deliver the Jum'aa sermon supporting his back against a dry trunk of a tree. When the pulpit was made and the Prophet ﷺ started delivering address sitting on the pulpit instead of pillar of the dry trunk, the pillar started crying so severely that it seemed to burst away. The Prophet ﷺ came down from the pulpit and when he embraced it, it started sobbing like a child stopping from weeping and hiccuping and then it stopped weeping. The Prophet ﷺ observed: "It always used to listen to my sermon. Now it could not bear the shock of separation and started weeping."

This event is mentioned in Ahadith so abundantly that the Taj-ud-Din Sabki has considered it as Mutawatir. When Hadhrat Hasan Basri stated this Hadith, he wept bitterly and said: "O people! the dry branch of date-palm wept on account of love of the Prophet ﷺ. You must be the restless on account of the love with the Prophet ﷺ more than it."

Miracle No. 223: It is stated in the Hadith collections of Imam Muslim, Nasai and Ahmad on the authority of Hadhrat Abdullah bin Umar ؓ that the Prophet ﷺ mounted on the pulpit and recited this verse of the Holy Quran:

وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖ.

"No just estimate of Allah do they make."
(Surah An'aam: 91)

After that the Prophet ﷺ observed that Allah the Oppressor describes His Greatness in these words:

انا الجبار، انا الجبار، انا الكبير المتعال.

"I am the Oppressor! I am the Oppressor! I am the Great, the Exalted."

Hearing this speech, the wooden pulpit started vibrating so much that we apprehended, Allah forbid, the Prophet ﷺ to fall down. The pulpit was made of wood and it started vibrating by hearing the speech of the Prophet ﷺ. So, this miracle of the Prophet ﷺ related to vegetables.

Miracle No. 224: It is stated in the Hadith collection of Imam Bukhari on the authority of Hadhrat Anas ؓ that when Hadhrat Ibad bin Bashir ؓ and Sayyid bin Hufair left the company of the Prophet ﷺ, one night, it was quiet dark. Both of them had a small stick each in their hands. One of them became lighted and both of them kept walking in its light. They reached their house on the basis of the blessing of the light of the stick.

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c. Miracles Relating to the Fruit and the Baked Food

Miracle No. 225: It is stated in the Hadith collection of Imam Bukhari on the authority of Hadhrat Jabir ؓ that my father died leaving a great loan due from him. I said to the creditors: "You, please, accept all the fruit of my date-palm garden in lieu of the debt." They refused it. So, I went to the Prophet ﷺ and submitted to him: "You know that my father was martyred in the battle of Uhad and a great loan was due from him. I wish you to go with me to my creditors so that they may give some relaxation due to you." The Prophet ﷺ observed: "Well, make separate heaps of all kinds of dry dates." I did the same, made separate heaps of all kinds of dry dates and bothered him to go there. Seeing him, the creditors demanded the loan more severely. The Prophet ﷺ, when, saw this situation, he went round a big heap thrice, he sat near the heap and asked me to call my creditor." Thus, the creditors were paid by the Prophet ﷺ from the very heap by measuring the dates. The wonderful miracle took place. All the debt of my father was paid out of the very same heap whereas I wished all the debt of my father to be paid fully even if not a single seed of dates of my gardens is left for me. Allah saved for me all the other heaps and it seemed that not a single seed dry date was lessened from the heap from which the Prophet ﷺ paid the debt of my father.

Miracle No. 226: Imam Tirmizi stated in his Hadith collection on the authority of Hadhrat Abu Hurairahؓ that he brought some dry dates to the Prophetﷺ and requested him to pray for blessing for dry dates. The Prophetﷺ put them closely and prayed for the blessing and said to me: "Put them in your bag and when you wish to eat, take out of the bag and eat it. Mind that you do not take out all of them from it and never make the bag empty." Hadhrat Abu Hurairahؓ stated that there took place so much blessing in them that mound of the dry dates were given by me in the way of Allah and always I kept eating myself and fed others from them. The bag always kept hanging from my waist. On the day, when Hadhrat Uthmanؓ was martyred, the bag was cut from his waist, fell down and was lost somewhere. This was the miracle of the Prophetﷺ that his prayer caused so much blessing in the dry dates that mounds of dry dates were given in the way of Allah and had been eaten by Hadhrat Abu Hurairahؓ, and others had been fed by Hadhrat Abu Hurairahؓ for thirty years but no decrease in the quantity of dry dates took place on account of the blessing of the prayer by the Prophetﷺ.

The scholars view that the bad deeds of the general people finish the blessings of the particular people. Thus, the same thing happened and due to the murder of Hadhrat Uthmanؓ, the ever-lasting blessing of Hadhrat Abu Hurairahؓ was lost. At the loss of the bag, a couplet of Hadhrat Abu Hurairahؓ is reported:

الناس هم ولى فى اليوم همّان

فقد الجراب وقتل الشيخ عثمان

"The people are aggrieved of one grief but I am aggrieved of two griefs. One, the loss of the bag and two, the martyrdom of Hadhrat Uthman رضي الله عنه."

Miracle No. 227: Imam Abu Dawood stated in his Hadith collection on the authority of Dakeen that the Prophet ﷺ said to Hadhrat Umar رضي الله عنه: "Give the travelling essentials for four hundred men of the tribe of Ahmas." Hadhrat Umar رضي الله عنه submitted to the Prophet ﷺ: "O Prophet of Allah! the dry dates, which you are ordering for giving to four hundred men, are only four S'aa in weight. How can be given four hundred men the travelling food out of this so small quantity." The Prophet ﷺ said: "You just go and comply with my order." Thus, Hadhrat Umar رضي الله عنه went and provided all the riders with the travelling food according to the need and even then, all the dry dates were spared. My goodness! this miracle, no decrease took place in 14 Seer of dry dates ever after providing the four hundred men with the travelling food.

Miracle No. 228: It is stated in the Hadith collection of Imam Muslim on the authority of Hadhrat Abu Hurairah رضي الله عنه that the companions felt the hardship of hunger, i.e.the food was less. Hence, the people kept hungry. Hadhrat Umar رضي الله عنه submitted to the Prophet ﷺ to collect the spared food with the people and pray for blessing in it. The Prophet ﷺ caused to be brought a skin and spread it as a table cloth. Then, he ordered to be brought the spared food. So, the people brought the spared food. Someone brought handful of maize, someone brought a handful of dry dates and someone brought a piece of loaf. The Prophet ﷺ gathered all these spared things at a place and prayed for blessing. Then, the Prophet ﷺ observed: "Fill your pots with it." So, all the army filled their pots and ate

to their fill and still the food was spared. At that time, the Prophet observed:

اشهد ان لا اله الا الله واشهد انى رسول الله.

"I bear witness that there is no god but Allah and I bear witness that I am the Prophet of Allah."

The Prophet observed: "Whosoever utters these words with certainty, he will go to the Paradise."

Miracle No. 229: It is stated in "Sahihain" on the authority of Hadhrat Anas that Hadhrat Abu Talhah said to Umme Saleem: "It seems that the voice of the Prophet is affected by hunger and weakness. If you have some edible, bring it." Hadhrat Umme Saleem took out some loaves of maize. Hadhrat Abu Talhah covered them with a stole and sent them to the Prophet in the mosque through Hadhrat Anas. Many people were sitting with the Prophet in the mosque. Hadhrat Anas stated: "I saluted." No sooner did the Prophet see me than the Prophet asked me if Hadhrat Abu Talhah had sent him with the loaves. I responded: "Yes sir, Abu Talhah has sent me with the food." The Prophet asked the audience to accompany him to the house of Abu Talhah. All the audience moved to the house of Abu Talhah with the Prophet.

Hadhrat Anas stated that he advanced and informed Abu Talhah that the Prophet and many of his companions were coming to his house. Hadhrat Abu Talhah said to Umme Saleem: "The food is very little and the Prophet is coming with many companions." Umme Saleem said: "Allah and His Prophet know better than we."

Hadhrat Abu Talhah ؓ welcome the Prophet ﷺ. The Prophet ﷺ entered the house and observed to Umme Saleem: "Bring to me whatever you have for eating." She offered to the Prophet ﷺ the same loaves of maize. The Prophet ﷺ said: "Break it into pieces." Hadhrat Umme Saleem broke it into pieces, wringed out butter-oil from the pot and smashed the loaves with it. The Prophet ﷺ recited something on it and then, observed: "Let ten men come." So, ten men came and ate to their fill and went away. Thus, all the men came in tens' groups, and went after eating their fill. They were seventy or eighty men who all ate their fill. Thus, it was miracle of the Prophet ﷺ that seventy men ate to their fill from the smashed bits of a few loaves of maize.

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9. Miracles Relating to the Animals

There are three sections in this chapter. The first section deals with the miracles relating to the animals permissible in Islam law. The second section deals with the miracles about beasts of prey and prohibited animals. The third section deals with the description of the miracles relating to the parts of animals.

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a. Miracles Relating to the Animals Permitted in Islam

Miracle No. 230: It is stated in the Hadith collection of Imam Bukhari on the authority of Hadhrat Anas ؓ that one night, the people of Madinah feared the attack of the enemy. The Prophet ﷺ came back riding the horse of Hadhrat Abu Talhah ؓ, and observed: "I found this horse as fast as a river." After that, with the blessing of the Prophet ﷺ it became so fast that no other horse could surpass it.

Miracle No. 231: It is stated in "Sahihain" on the authority of Hadhrat Jabir ؓ who stated: "I was accompanying the Prophet ﷺ in a journey for battle. My camel got tired by constantly walking. On meeting with the Prophet ﷺ he asked what had gone wrong with my camel. I told, 'it had got tired'. The Prophet ﷺ turned back, drove it and prayed to Allah. After sometime, on asking me, I told the Prophet ﷺ that now my camel is quite well on account of his prayer. After that, the Prophet ﷺ purchased that camel from me for forty Dirhams and he, also, permitted me to reach Madinah riding on it. Reaching Madinah, when I went to return the camel, it was given back to me and forty Dirhams of its price were, also, returned to me.

Miracle No. 232: It is stated in "Sharah Al-Sunnah" by Yaala bin Murrah Thaqafi who stated: "During a journey with the Prophet ﷺ I happened to see three things and three miracles of the Prophet ﷺ. Its detail

is that we were travelling with him, he passed by a camel which was drawing water. Seeing the Prophetﷺ the camel spoke and then he placed his neck on the ground. The Prophetﷺ stopped there and then and sent for the owner of the camel. He asked the owner to sell that camel to him (the Prophet). He said: "We are ready to offer it to you without price, but you must know that the people to whom this camel belongs, get their whole livelihood through this camel and depend on its earning." The Prophetﷺ observed: "If this is the case, I will not purchase it. However, mind that the camel has complained to me that more work is taken from it and less food is given to it. Maintain it in a good way."

This miracle of the Prophetﷺ is in connection with an animal. Yaala stated that they advanced further. We stayed at a place to take rest. When the Prophetﷺ was asleep, I saw that a tree came to him slitting the earth and covered him. Then, it went back to its original place. When the Prophetﷺ woke, I described the affair of the tree to him. He observed: "The tree had come to salute me seeking permission from Allah." This miracle relates to vegetables.

Yaala further stated that they further advanced and reached near a river. There a woman brought her idiot son to the Prophetﷺ. The Prophetﷺ caught hold of the nose of the boy and said: "Go away. I am Muhammadﷺ, the Prophet of Allah." We, then, moved on from there. On our way back near the stream the same woman met us from whom the Prophetﷺ asked about the well-being of the idiot boy. The mother of the boy said: "I swear by Allah Who has commissioned you as a Prophet, my son is quite well since that day. Now, he is suffering with

no diseases." This is the third miracle which relates the human-beings.

Miracle No. 233: It is stated in "Sharah Al-Sunnah" on the authority of Hadhrat Jaish bin Khalid رضي الله عنه, the brother of Umme M'abad. He stated: "When the Prophet ﷺ was going from Makkah to Madinah on migration, he was accompanied by Hadhrat Abu Bakr رضي الله عنه and his two freed slaves namely, Aamir bin Faheerah and Abdullah Laithee who were with them as guides to show the path. When the Prophet ﷺ reached the tent of Umme M'abad, he intended to buy meat and dry dates from her, but these things were not available from her because it was famine over there in those days. The Prophet ﷺ saw a goat in the tent of Umme M'abad and asked her how that goat was. She told that this goat is too weak to walk to the pasture. That is why it is tied here. The Prophet ﷺ asked her: "Does it give milk?" She replied: "On account of weakness and leanness, it is not capable to give milk." So, the Prophet ﷺ observed: "If you grant permission, I may milk it." She said: "If it has milk, you can milk it." So, the Prophet ﷺ prayed and then, he fondled his hand on its udder. After that, when the Prophet ﷺ recited بسم الله and prayed for the goat, the goat stretched its legs in order to be milked. Its udders were filled with milk and it started to chew. The Prophet ﷺ ordered a big pot to be brought. A big pot was brought from which eight or nine men could drink to their saturation. The Prophet ﷺ milked the goat and filled the pot with milk. Then, the Prophet ﷺ first of all, made Umme M'abad to drink milk well till she was saturated. After that, he made his companions to drink the milk to their fill. Last of all, the Prophet ﷺ himself drank it. The Prophet ﷺ again, milked the goat and filled the pot with milk and handed over it to Umme M'abad.

Immediately, Umme M'abad embraced Islam and the Prophet ﷺ moved from there.

Miracle No. 234: Imam Baihaqi stated on the authority of Khalid bin Abdul Uzza that he slaughtered a goat for the Prophet ﷺ. Khalid's family was so large that if sometime one goat was slaughtered, no member could be provided with more than one bone or one slice of meat. The Prophet ﷺ ate from the flesh of the goat and then, placed the rest of the flesh of the goat in the bucket of Khalid and prayed for blessing for it. When Khalid brought the bucket to his family and took out the curry out of the bucket, the whole family ate to their fill and even then, the flesh was spared.

Miracle No. 235: It is stated by Imam Baihaqi in "Dalail-e-Nabuwwat" that the Prophet ﷺ attacked at Khaibar and besieged it. During the battle, a disbeliever embraced Islam. This person used to graze the goats of the people of Khaibar. He submitted to the Prophet ﷺ: "O Prophet of Allah! what should I do about these goats of the people?" The Prophet ﷺ observed: "Hit the small pieces of stone on their faces and let them free, they will reach their owners." So, he did the same. The goats reached their abodes and the trust was handed over.

Miracle No. 236: Imam Ahmad and Bazar stated on the authority of Hadhrat Anas bin Malik رضي الله عنه that the Prophet ﷺ, Hadhrat Abu Bakr رضي الله عنه, Umar and an Ansari were together. All the four went to an orchard of an Ansari. There were some goats. They prostrated to the Prophet ﷺ. Hadhrat Abu Bakr رضي الله عنه submitted to the Prophet ﷺ: "O Prophet of Allah! we are more under obligation to respect you, therefore, we should

prostrate to you." The Prophet ﷺ observed: "None should be prostrated except Allah Almighty."

Miracle No. 237: It is stated in the Hadith collections of Imam Muslim and Abu Dawood on the authority of Hadhrat Abdullah bin Ja'far رضي الله عنه that the Prophet ﷺ went to a garden. In it, there was so naughty a camel that it bit everyone who entered the garden. When the Prophet ﷺ called, it came to the Prophet ﷺ and sat down before him. The Prophet ﷺ put the bridle in its nose and observed: "All the things of sky and earth except disobedient jinns and human-beings know that I am a Prophet of Allah."

This Hadith is stated with different chains of reporters and is stated by Imam Baihaqi, Abu Naeem, Hakim, Imam Ahmad, Darmi and Bazar, also.

Miracle No. 238: Imam Tabrani, Baihaqi, Abu Naeem, Bazar and Ibne Sa'ad stated on the authority of Zaid bin Arqam and Mugheerah bin Shubah that on the night when the Prophet ﷺ, on the occasion of migration, and Hadhrat Abu Bakr رضي الله عنه were hidden in the Thaur cave, a tree came by order of Allah and covered the Prophet ﷺ, and by order of Allah, pigeons made a nest on the mouth of the cave and laid eggs in it and the spider wave cobweb. When the disbelievers of the Quraish reached the mouth of the cave and saw the nest of the pigeons and the cobweb of spider on the mouth of the cave, they said: "If Muham ﷺ and his companions had been in it, there would have been no pigeons, their nest and such cobweb of the spider on the entrance of the cave." The disbelievers reached so near that the Prophet ﷺ was hearing their speech. If they had seen carefully, they would have seen the Prophet ﷺ, but Allah the Exalted, by sending the pigeons and the spider, saved

His beloved ﷺ from the mischief of the enemies. The scholars have written that the pigeons which are present in the sanctuary of Madinah, are the progeny of the pair which laid eggs in the Thaur cave.

Miracle No. 239: Imam Hakim, Tabrani and Abu Naeem stated that five or six camels were brought to the Prophet ﷺ on Eid-uz-Zuha. Everyone of the camels advanced towards the Prophet ﷺ and requested him to slaughter it first on account of the desire to be slaughtered first at the hand of the Prophet ﷺ.

Miracle No. 240: Imam Baihaqi and Tabrani stated on the authority of Umme Salmah that the Prophet ﷺ was in a jungle when, all of a sudden, a hind shouted: "O Prophet of Allah!" The Prophet ﷺ turned and found a hind tied with a string and a bedouin sleeping nearby, the Prophet ﷺ said to the hind: "What do you want to say?" The hind replied: "This bedouin has hunted me. I have two small kids in the hill. You, please, release me and I shall come back after feeding them." The Prophet ﷺ enquired: "Will you really come back?" It replied: "Yes." So, the Prophet ﷺ released it and it came back after feeding the kids. The Prophet ﷺ tied it with the string. After that, the bedouin woke and seeing the Prophet ﷺ there, asked him: "Is there any order for me?" The Prophet ﷺ observed: "Release this hind." He released it accordingly. The hind moved from there uttering:

اشهد ان لا اله الا الله واشهد انك رسول الله.

"I bear witness that there is no true god except Allah and I bear witness that indeed you are Messenger of Allah."

The report is transmitted through many chains of reporters. Therefore, Allama Ibne Hajar has considered it Sahih or authentic.

Miracle No. 241: Imam Baihaqi and Ibne Adi stated on the authority of Sa'ad, the freed slave of Hadhrat Abu Bakr and a few other companions. They said: "We, four hundred men were travelling with the Prophet. We stayed at a place where there was no water. The people were frightened. When the Prophet was informed about it, all of a sudden, a goat with small horns came and stood before the Prophet for being milked. The Prophet milked it, drank its milk to saturation and caused us to drink the milk well. After that, the Prophet said to Hadhrat Rafe: "Stop this goat for the whole night but I do not think that you can stop it." Thus, Hadhrat Rafe tied the goat and went to sleep. When he got up, the goat was not there. When the Prophet knew that, he observed: "Allah the Almighty Who brought it here, It is same Allah Who took it away."

Miracle No. 242: It is stated by Imam Baihaqi that Hadhrat Abdullah bin Masood used to graze the goats of Aqbah bin Mueet during his childhood. One day, the Prophet and Hadhrat Abu Bakr passed by Abdullah bin Masood and asked him if he had milk. He submitted to the Prophet: "I do have milk but I am its trusty. These goats are with me as a trust from another man." The Prophet said to him: "Bring a goat to me which has never been pregnant and never been milked." So, Hadhrat Abdullah bin Masood brought a goat. The Prophet fondled his hand on his nostrils and prayed to Allah. Thus, Hadhrat Abu Bakr brought a big bowl. The Prophet milked the goat and poured milk in it and

caused Hadhrat Abu Bakr drink from it. Then, the Prophet said to the udders: "Contract!" Thus, the udders became as they were. Seeing this miracle of the Prophet Hadhrat Abdullah bin Masood embraced Islam and this very miracle proved to cause him embrace Islam.

Miracle No. 243: Imam Abu Yaala and Tabrani stated on the authority of Hasan that when Hadhrat Haleemah S'adiah took the Prophet for suckling to her village, there was dearth of greenery because of famine over there; but it was the blessing of the Prophet that when the goats of Haleemah S'adiah went for grazing, they came back after eating their fill and their udders were full with milk but the condition of the goats of others was that they came back hungry and their udders had milk not at all.

Miracle No. 244: Imam Baihaqi stated on the authority of Juail Ashja'i that he was accompanying the Prophet on a journey to fight in the path of Allah and I was riding a thin and weak mare. Because of the weak mare, I was lagging behind all the people. The Prophet asked about me and I told him about the state of the mare that it was very weak. The Prophet hit the mare slowly with his whip and observed: "May Allah grant blessing in this mare." So, it became so swift that it could not be stopped by normal force and I sold one calf from it for twelve thousand Dirhams.

b. Miracles about the Beasts of Prey and Prohibited Animals

Miracle No. 245: It is stated in "Sharah-al-Sunnah" on the authority of Hadhrat Abu Hurairah ؓ that a wolf caught hold of a goat from the herd of a shepherd. The shepherd snatched away the goat from it. After that the wolf climbed up a hillock and loudly spoke to the shepherd: "You have snatched the livelihood that Allah granted to me." The shepherd said: "It is surprising that a wolf talks like men. It was never seen before." The wolf said: "More surprising thing than it is this that behind these date trees in the story land, i.e.in Arabia, there has been born a person who gives information about the past and future events." It meant the Prophet ﷺ. Hadhrat Abu Hurairah ؓ stated that shepherd was a Jew. He came to the Prophet ﷺ and narrated whole the story and embraced Islam.

Miracle No. 246: Imam Tabrani and Baihaqi stated on the authority of Imran-al-Nawwab that once, the Holy Prophet ﷺ was present in the group of the companions. In the meantime, a bedouin came. He had with him a hunted iguana, also. Pointing towards the Prophet ﷺ, he asked the companions: "Who is this gentleman?" The companions replied: "He is a Prophet of Allah" The bedouin swore by Allah and said: "I shall not believe in you until this iguana believes in you." As soon as he uttered these words,

he placed the iguana before the Prophet ﷺ. The Prophet ﷺ spoke to the iguana: "O iguana?" The iguana clearly said: "I am present. I am obedient to you. I am elegance of those people who gather together on the day of Judgment." All the people heard the speech of the iguana. Then, the Prophet ﷺ put the question: "Whom do you worship?" It replied: "I worship Allah Whose Empyrean is in the sky and Whose authority is on the earth; Who made the path in the river; Whose Mercy is in the paradise and Whose penalty is in the Hell." Then, the Prophet ﷺ questioned it: "Who am I?" It replied: "You are the Apostle and the last Prophet. Whosoever testifies you will be successful and whosoever falsifies you, will be unsuccessful." Hearing this, the bedouin embraced Islam. The Prophet ﷺ instructed him to recite the Holy Quran and taught him Surah Ikhlas. When the bedouin went back and narrated all the event to his tribesmen, all of them came to the Prophet ﷺ and embraced Islam.

Miracle No. 247: Imam Baihaqi stated on the authority of Hadhrat Safeenah رضي الله عنه. He stated that he was on a voyage in a ship. All of a sudden, the ship broke and I reached a bush in a garden, by flowing on a wooden plank. There, I met a lion. When it advanced towards me, I said: "I am freed slave of the Prophet ﷺ." As soon as the lion heard that, he came towards me, joined its shoulder with my body and accompanied me. We kept walking till we reached a road and the lion stopped me and tried to say something in a low voice and then touched my hand with its tail. From that, I understood that now it was seeing me off after showing me the way. Hadhrat Safinah رضي الله عنه was the slave of the Prophet ﷺ. His name

was Ruman or Mahran or Tahman. During a journey, when the Prophet ﷺ saw a great luggage loaded on his head, he observed: "You are a سفينة, i.e.a ship." From the very day, his appellation became Safinah.

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c. Miracles to the Edibles and the Parts of the Animals

Miracle No. 248: It is stated in the Hadith collection of Imam Muslim on the authority of Hadhrat Jabir that Umme Malik used to send butter oil in a pot to the Prophet. This pot became so much blessed that whenever her sons demanded something to be taken with bread, she used to give butter-oil from the same pot as if the food for whole the family and some edible to be taken with bread were provided from the same butter-oil pot. One day, Umme Malik made the pot completely empty and cleared all the butter-oil from the pot. When the Prophet came to know about completely cleaning and wiping the pot, he observed: "Had you not wiped off the butter-oil from the pot, you would have always been given butter-oil from it."

Miracle No. 249: It is stated in "Sahihain" on the authority of Hadhrat Anas that when the Nikah ceremony of the Prophet with Hadhrat Zainab took place, my mother Umme Salmah mashed dry dates with butter-oil and cheese. Then, she placed it in a bowl and sent me with it to the Prophet instructing me to say: "My mother has sent this small thing and has conveyed compliments." I took the bowl, according to the instruction of my mother, and handed over it to the Prophet along with the message. The Prophet took the bowl from me and said to me: "Go and call such and such persons." First

he expressly mentioned some particular persons and then he observed: "Bring the persons to me, whom you meet. In addition to them bring to me such and such other persons, also." I went, accordingly and brought all the persons whom I could meet. Whole of the courtyard was filled with the invitees. They were about three hundred men. After that, I saw that the Prophet ﷺ placed his blessed hand on the bowl and recited some prayer. After that, he called the men in tens, turn by turn and observed: "Start with the name of Allah and eat from that part of the bowl which is near to and in front of you." In this way, the groups of ten persons each came one after another and ate from the bowl. When all the men had eaten to their fill, the Prophet ﷺ observed: "O Anas! pick up the bowl." When I picked up the bowl, I cannot express whether it was more weighty when I placed it for the first time or when I lifted in the last turn. That is to say that, with the blessing of the Prophet ﷺ three hundred men ate to their fill from the bowl and even then, the food was spared in the bowl as much as it was in the beginning.

Miracle No. 250: It is stated in the Hadith collection of Imam Bukhari who stated: "One day, I was hungry and the Prophet ﷺ took me with him to his house. Some one had sent a bowl of milk, as a gift, to his house. The Prophet ﷺ observed: "Go and bring the people of Suffah." I said to myself: "One bowl of milk is not sufficient for so many people. Had the Prophet ﷺ given it to me alone, I would have been saturated and my weakness would have gone." Anyhow, I brought the people of Suffah in accordance with his order. When all of them came, the Prophet ﷺ ordered me: "Give them all a drink of milk." I started giving them a drink in such a way that I gave the bowl to a man and when he had drunk

to his fill, I would have given it to another. Thus, turn by turn, all the people drank to their fill. Then, the Prophet ﷺ took the bowl into his hand and said: "Now, there are left only you and I, sit down and drink it well." I sat down, drank it and drank it very well." The Prophet ﷺ observed: "Drink more." I replied. "Sir! there is no more room for drinking." After that, he took the bowl into his hand, praised Allah Almighty, and reciting *bismillah,* drank up the remaining milk.

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End of the Book

I thank Allah Almighty that this pamphlet came to an end. In the beginning, I submitted that Hadhrat Maulana Mufti Inayat Ahmad has compiled comprehensively this pamphlet in respect of the miracles of the Prophetﷺ. In addition to it, no book was seen by me in Urdu. Some pamphlets which the Egyptian Arab scholars had compiled, were not authentic and trustworthy in my view. That is why I did not copy any miracle from them. I trusted only on the research of above-mentioned Mufti Sahib and adopted the order of his pamphlet, namely "الكلام المبين فى آيات رحمة للعلمين" with, however, a little change in the language and adopted commentary and explanation of some miracles from "خصائص الكبرى" at its certain places and named this collection as "*Sarwar-e-Kayenaat ke Maujazaat*". In the end, a few more advantages are written, the study of which will be very useful for the readers, *in sha Allah*. These advantages are, also, adopted from the concluding passage of *"Al-Kalam-al-Mubeen"*, the pamphlet of Hadhrat Maulana Mufti Inayat Ahmad.

No. 1: Even though the number of the miracles is 252 in respect of counting, in fact, there are about 300 miracles in this pamphlet; because mostly, it

happened that in a Hadith relating to a miracle, there are mentioned two or three miracles.

No. 2: It is essential to know that the supernatural events which appeared before the declaration of the prophethood are named as Irhasat (ارهاصات), in the terminology of scholastic philosophers. Irhas (ارهاص) means to strengthen the foundation with stones and clay. In other words, these supernatural events are the stones which strengthen the building of curious things of prophethood. And the supernatural events or curious things of prophethood which appear after the commissioning of prophethood are called Mu'jezat (معجزات); but in this pamphlet, this distinction has been eliminated, and every supernatural event, appearing before or after prophethood, is reckoned as a miracle. The reason is that both these things equally became the evidence or proof of prophethood for the truthfulness of a prophet. The supernatural event of a saint is the miracle of a prophet. That is why the supernatural event which appeared by a companion of the Prophet ﷺ is written as a miracle of the Prophet ﷺ. As we have taken upon ourselves to take down the supernatural events of the companions, which have authenticity in the books of Hadith, the list of such miracles is not a long one; but only some miracles which are mentioned in the Ahadith relating to the companions are put in black and white.

No. 3: During the days of writing the book, it came to my knowledge that miracles of whole the universe are mentioned briefly in the Holy Quran. A brief explanation of the same is given here. The preface must have revealed that there are nine worlds, i.e. (1)

the world of ideas, (2) the world of angels, (3) the world of jinns, (4). the world of human-beings, (5) celestial world, (6) the world of simples, (7) the world of minerals, (8) the world of vegetables and (9) the world of animals.

The miracles of the world of ideas is the Holy Quran itself and it has challenged, also. Its predictions are an ideal miracle itself, the detail of which is given in chapter 1. The miracles of the world of angels are known from the verses which embraces the mention of coming down of the angels, as is mentioned that Allah Almighty sent down the angels in the battle of Badr and it was observed, also. The world of human beings is hinted in the verse mentioning the safeguarding of the Prophet ﷺ from the enemies: "وا لله يعصمك من الناس".

And this verse hints at the world of jinns: "واذا صرفنا اليك نفرا من الجن يسمعون القرآن. (Behold! We turned towards you a company of jinns [quietly] to the Quran)". The mischiefs of the presence of the jinns happened. All that is mentioned in this verse.

The miracle relating to the celestial world, breaking of the moon is mentioned in Surah Qamar:

اِقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ.

"The Hour (of Judgment) is near and the moon is cleft asunder." *(1-2)*

The miracles of the world of simples (earth) which relate to dust or clay, are mentioned as under: "وما رميت اذ رميت".

The miracles relating to water are mentioned in verse 11 of Surah Anfaal:

وَيُنَزِّلُ عَلَيْكُمْ مِّنَ السَّمَآءِ مَآءً لِّيُطَهِّرَكُمْ.

> *"And He caused rain to descend on you therewith, to remove from you stain of Satan."*

And the miracle relating to air or wind is mentioned in verse 9 of Surah Ahzaab:

يَآ أَيُّهَا الَّذِيْنَ آمَنُوا اذْكُرُوْا نِعْمَةَ اللهِ عَلَيْكُمْ إِذْ جَآءَتْكُمْ جُنُوْدٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيْحًا وَّجُنُوْدًا لَّمْ تَرَوْهَا.

> *"O you who believe! remember the grace of Allah (bestowed) on you, when there came down on you hosts (to overwhelm you) but We sent against them a hurricane and forces that you saw not."*

As regards the miracles about minerals, vegetables and animals, that is not mentioned in the Holy Quran, according to our knowledge. Its reason may be that when the miracles about human-beings are mentioned in the Holy Quran and man belonging to one of the three kinds, i.e.the world of the animals and characteristics of all the three kinds (minerals, vegetables and animals) are found in man, therefore, there remained no need of the mention of the worlds of minerals, vegetables and animals. On the basis of this interpretation, the miracles of the whole of the universe are proved to be in the Holy Quran. The

Holy Quran is not a book of history which requires the mention of a miracle in detail; it is rather a Book, teaching good caused for guidance, which mentions the blessings of Allah Almighty. Therefore, the mention of miracles in the Holy Quran are merely for expressing His Exaltedness and Blessings. Hence, only hint and brevity is sufficient and the stories are not narrated in detail because this very method was proper for the honour of the speech of Allah Almighty. So, it is proved that the miracles of all kinds are mentioned in the Holy Quran.

With that we come to the end of the gist of the concluding passage of Hadhrat Maulana Mufti Inayat Ahmad.

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